

AMM

DECLARATION OF THE  
CHRISTIAN  
DOCTRINE.

COMPOSED IN ITALIAN,  
by the renowned Cardinal,  
Card. BEL-  
LARMIN. &c.

*Translated into English, by Richard  
Hadock, Doctor of Divinitie.*



Printed at DOWVAY, by Lau-  
rence Kellam. 1605.






†  
A 255.3  
**DECLARA-  
TION OF THE CHRI-  
STIAN DOCTRINE.**

For the vse of those that teach  
children, & other vnlearned per-  
sons; composed in forme of  
a Dialogue, betwene the  
Master and Scholar.

---

CHAP. I. *What Christian doctrine  
is, and what are the principall parts  
thereof.*

SCHOLAR.

EING I do vnderstand,  
that it is necessarie to  
saluation, to know the  
Christian doctrine, I de-  
sire you to declare vnto me vwhat  
this Doctrine is.

MASTER.

The Christian Doctrine is a brieife  
A 2 summe

summe of all those things, which  
CHRIST our Lord hath taught,  
to shew vs the way of saluation.

*S.* How many be the principall  
and most necessary parts of this  
Doctrin?

*M.* Foure, to witte the Creede,  
the Pater noster, the ten Com-  
mandements, and the holy Sa-  
craments.

*S.* Wherefore are there foure,  
and neither more nor fewer?

*M.* Because there are three prin-  
cipall vertues, Faith, Hope, and  
Charitie, and Grace, necessarie  
to saluation. And so, the Creede  
is necessary for Faith, because it  
teacheth vs that which wee haue  
to belecue; the Pater noster is ne-  
cessary for Hope, because it teach-  
eth vs what wee haue to hope;  
the ten Commandements are ne-  
cessary for Charity, because they  
teach vs what we haue to doe, to  
please

# DOCTRINE.

5

please GOD; the Sacraments are necessary, because they are the Instruments of grace, by which those vertues are receaued, and conserued.

S. I would be glad you should giue me some similitude, to vnderstand better the necessity of these foure parts of Christian Doctrine.

M. S. *Augustine* giueth vs the Ser. 22. similitude of a house: for as to de ver-  
make a house, it is needfull first bis Do-  
to place the foundation, then to mini.  
raise the walles, and last of all to  
couer it with the roofe, and to doe  
these things, there are some in-  
struments necessary: so to make  
in our soule the building of sal-  
uation, wee haue neede of the  
foundation of Faith; the walles  
of Hope; the roofe of Charity;  
and the instruments, which are  
the most holy Sacraments.

A 3 CHAP.

CHAP. 2. *The declaration of the  
vsuall blessing, with the signe of the  
Crosse.*

---

SCHOLAR.

**B**EFORE wee come vnto the first part of this Doctrine, I would be glad you should giue me some taste of those things which are to be beleueed, declaring vnto me in grosse, and in summe, the most necessary misteries that are conteyned in the Creede.

*M.* You haue reason, and so I will doe. You must then knowe, that the principall misteries of our faith are two, and both two are conteyned in the blessing, that we vse to make with the signe of the holy Crosse. The first mystery is the Vnity and Trinity of God: The second is the Incarnation and Passion of our Saviour.

*S.* What meaneth the Vnity and  
Trinity

Trinitie of God.

*M.* These are most high matters, and by litle and litle are to be declared, in the progresse of this Doctrine: but for this time, it shall suffice to learne the Names, and to vnderstande so much as you may. The Vnitie of God signifieth, that besides all things created, there is one thing that hath not had beginning, but hath alwaies beene, and euer shall be, & hath made all other things, and mainteyneth, and gouerneth them, and is aboue all, most high, most noble, most glorious, most potent, absolutly Patrone of all things: and this is called God. Who is one only, because there can not bee more then one true Diuinitie, that is to say, one onlie Nature and essence, infinitely Potent, Holie, good, and so forth. Yet not withstanding this Diuinitie,

A 4

nity, is found in three persons, which are called, the Father, the Sonne, and the holy Ghost, which three persons are one only GOD, because they haue the selfe same Diuinity, and Essence. As for example, if three persons here in earth, called *Peter*, *Paul*, and *Iohn*: shoulde haue one and the same soule, and one and the same body, they shoulde be called three persons, because one is *Peter*, another is *Paul*, and another *Iohn*: and yet they shoulde be one man only, and not three men, not hauing three bodies, nor three soules, but one body, and one soule. This is not possible amongst men, because the being of a man, is determinat and limited, and therefore cannot be in many persons. But the being of GOD and his Diuinity, is infinite. And therefore the selfe same being, and  
the

the selfe same Diuinity of the Father, may be, and is found in the Sonne, and in the holy Ghost. There be then three persons, because one is the Father, an other is the Sonne, and the third is the holy Ghost. And yet they are one God only, because they haue the same Diuinity, the same being, the same power, wisdome, goodnesse, and so forth.

*S.* Tell me now what signifieth the Incarnation and Passion of our Sauour?

*M.* You are to knowe that the second Diuine person, the which as wee haue said, is called the Sonne, besides his Diuine being, which he had before the vworld was created, yea from all eternity, tooke the flesh and soule of man, that is to say, our whole nature, in the wombe of a most pure Virgin, and so he who was

A s before

before only GOD, came likewise to be Man. And after he had conuerſed with men thirtie and three yeares, teaching the vway of ſaluation, and working manie miracles, in the end hee ſuffered him-ſelfe to bee nailed vpon a Croſſe, and on the ſame died to ſatisfie GOD, for the ſinnes of the vvhole vworld: and after three dayes hee roſe from death to life, and after fortie daies more, aſcended into heauen, as we ſhall ſhew in the declaration of the Creede: this is the Incarnation & Paſſion of our Sauour.

*S.* Wherefore are theſe the principall myſteries of our Faith?

*M.* Becauſe in the firſt, is contained the firſt beginning, and laſt end of man: In the ſecond the on-ly and moſt effectually means, to know that firſt beginning, & how to attaine vnto the laſt end. And  
becauſe



because in beleeuing and confessing these two mysteries, we manifest our selues distinct from al the false Sects of Gentiles, Turkes, Iewes and Heretickes: and lastly because vvithout beleeuing and confessing these two mysteries, no man can be saued.

S. How are these mysteries contained in the signe of the Crosse?

M. Wee make the signe of the Crosse, when we say : *In the name of the Father, and of the Sonne, and of the Holie Ghost* : and that in this forme : putting the right hand vnder the forehead, when vvee say, In the name of the Father: then vnder the brest, when we say, and of the Sonne: lastly from the leest sho'lder vnto the right, when we say, and of the Holie Ghost. And withall the word, In the name, doth shew the vni-ty of GOD: because it is said, in  
the

the name, and not in the names: and by the word name is also vnderstood the diuine power and authority, which is one only in all the three persons. These wordes of the Father, of the Sonne, and of the holy Ghost, doe shew vnto vs the Trinity of persons: the signing in forme of a Crosse, representeth vnto vs the Passion, and consequently, the Incarnation of the Sonne of God: the passing from the left shoulder to the right, and not from the right to the left, signifyeth, that by the Passion of our Sauour, wee are transferred from sinne vnto grace, from transitory things vnto eternal, from death to life.

*S.* To what purpose is this signe of the Crosse made?

*M.* First, it is made to shew that we are Christians, to wit, souldiers of our chiefe Emperor Christ, because

cause this signe is, as it were an ensigne or liuerie, vvhich distinguisheth the souldiers of Christ, from all the enemies of the Holie Church: to wit, Gentiles, Iewes, Turkes, & Heretikes: besides this signe is made to cal for Gods help in al our works: because with this signe, the most Holy Trinitie is called to helpe by meanes of the passion of our Sauour: and therefore good Christians vse to make this signe, when they arise from bead, when they goe to sleepe, & in the beginning of al other things which they haue to doe; finally this signe is made to arme vs against al temptations of the diuel, because the Diuell is afraid of this signe, and flieth from it, as malefactors doe, when they see the signe of the officers of Iustice, and oftē times by meanes of this signe of the holie Crosse, a man escapeth

Aug. lib  
83. qq.  
many

79.

Chryf.  
hom. 55  
in Math.

many dangers, as well spirituall as temporall, when he maketh it with faith and trust of Gods mercie, and of the merits of CHRIST our Sauour.

---

CHA. 3. *The declaratiō of the Creede.*

SCHOLAR.

**N**ow comming to the first part of this Doctrine, I desire to learne the Creede.

Leo Ep.  
13. ad  
Pulcher.

**M.** The Creede contayneth twelue partes, which are called Articles; and they are twelue, according to the number of the twelue Apostles who composed the same, and are these.

1. **I** Beleeue in God the Father Almighty, Creator of heauen and earth.

2. And in IESVS CHRIST, his onlie Sonne our Lord.

3. Who was conceiued by the H. Ghost, borne of the Virgin Mary.

4. Suf-

4. Suffered vnder Pontius Pilate, was crucified, dead, & buried descended into hell.

5. The third day he rose againe from death.

6. Ascended into heauen : sitteth at the right hand of God the Father almightie.

7. From thence he shall come to iudge the quicke and the dead.

8. I belecue in the Holie Ghost.

9. The holy Catholike Church : the Communion of Saints.

10. Remission of Sinnes.

11. Resurrection of the flesh.

12. Life cuerlasting. Amen.

S. May it please you declare to mee the first Article , word by word. What signifieth, I belecue ?

M. It signifieth , I hould for certaine, and for most true , all that is contayned in these twelue Articles : and the reason is this , because the same GOD hath taught  
the

he holy Apostles these sentences,  
& the Holy Apostles the Church,  
and the Church doth teach them  
vs : and because it is impossible  
that God should say that which is  
false , I therefore beleue these  
thinges more certainly, then those  
I see with myne eyes , and feele  
with my handes.

*S.* What meaneth : In God ?

*M.* It meaneth that we ought to  
beleue firmly, that there is a God  
albeit we doe not see him vvith  
corporall eyes , & this God is one  
only , and therefore it is said , in  
God, and not in Gods . And you  
must not imagine that God is like  
to anie corporall thing how great  
or faire soeuer it be , but you must  
thinke , that GOD is a spirituall  
thing , which euer was , and for  
euer shal be, hath made the whole,  
filleth the whole , gouerneth the  
whole, knoweth and seeth euerie  
thing,

thing, & finally what thing soeuer is represented vnto your eyes, or vnto your imagination, you must say, that this which now is represented vnto me, is not God: because God is a thing infinitely better.

*S.* Wherefore is it said that God is a Father?

*M.* Because he is truly the Father of his only begotten Sonne, of whome we shall speake in the second article; and also because he is the Father of al good men, not by nature but by adoption: & finally because he is the Father of al creatures, not by nature, or by adoption, but by creation: as we shall say hereafter in this same article.

*S.* Wherefore is hee called Almightye?

*M.* Because it is a proper title of God, and albeit God hath many proper titles, as eternall, infinite,

vnmeasurable and others, yet in this place the most fit is, that he is omnipotent, because it may not seeme hard vnto vs to beleue, that he hath made heauen & earth of nothing, as in the words following is added. For that vnto him, who can do all that he will, & thereby is omnipotent, nothing can behard. And if you should say vnto me, GOD can not dye, nor sinne, and therefore it semeth not that he can doe all things, I would answer you, that to dye or to sinne is not power but impotency, as when it is said of a most valiant souldier, that he can ouercome all, and that he cannot bee ouercome of any, it doth not preiudicate his force to say, that he cannot be ouercome, because that he can be ouercome, it not strēgh but weakenes.

S. What is signified by Creator?

M. It



*M.* It signifieth that GOD hath made all things of nothing, and he alone can bring them againe vnto nothing. The Angels, Men and also Diuels can make, & vnmake some things, but they can not make them otherwise, then of some kinde of matter vvhich was before, neither can they vnmake them, but by chāging them, into some other thing, as a maison can not make a house of nothing, but he must haue stones, lyme, & woode: neither can he destroy it in bringing it to nothing, but into stones, dust, woode, & such like: so that GOD only is called and is a Creator, because he only hath no neede of any matter to make al things.

*S.* Why is he called Creator of heauen & earth: hath not God al so made the ayre, the water, stones, trees, men and all other things?

*M.* By

*M.* By heauen and earth, is also vnderstood al that is in heauen & earth, as he that saith: a man hath a body, and a soule, meaneth also that he hath al things belonging to a body, as veines, bloud, bones, sinewes, and the rest: and al things belonging vnto a soule, as vnderstanding, will, niemorie, internal, and externall senses, & the rest: so that by heauen is vnderstood the Ayre where birds vse to be and al things aboue, where the clouds and the starres are, wherevpon it is said: the birds of heauē, the cloudes of heauen, the starres of heauen, and finally the Angels. By the Earth is vnderstood al that is compassed by the ayre, as the waters of the sea, & of the riuers, which are in the lower partes of the earth, and also al liue creaturs, plants, stones, mettals, & al other things which are found in the  
earth,

earth, or in the sea: it is therefore said, that God is creator of heauen and earth, because these two are the principall parts of the world, the one aboue, in the which the Angelles remaine, and the other beneath in which men doe dwel, vvhich are the two most Noble creatures of all others, the which also al others doe serue, as they are also bound to serue God who hath made them of nothing, and placed them in so high estate.

---

*The declaration of the 2. Article.*

SCHOLAR.

**D**ECLARE vnto me now the second article: what signifieth: And in IESVS Christ his only Sonne our Lord?

*M.* The same God omnipotent, of whome we haue spoken in the first article, hath one true and natural Sonne, who is called IESVS Christ,

Christ, and that you may see in some sort how God hath begotten this Sonne, take the example of a looking glasse, when one doth looke in a glasse, presently hee produceth an Image of him selfe, so like as no difference can bee found, in so much as it is not only like in shape, but in mouing also, for that if the man moue, the Image will also moue, and this Image beeing so like, is not made by any labour, neither is it long in making, nor vvith instruments, but in a moment, & with one looke only. In like manner you haue to thinke, that God behoulding himselfe, with the eye of vnderstanding, in the glasse of his Diuinitie, doth produce an Image most like vnto him selfe. And because God hath geue vnto this Image all his owne substance & his owne beeing (which we can  
not

not doe in behoulding our selues in a glasse) therefore that Image is the true Sonne of God, albeit our Images which wee see in glasses are not our Sonnes. Hereof you must geather, that the Sonne of God is God, as the Father, & one & the same God with the Father, seeing he hath the same substance that is Father hath: further more you haue togeather that the Sonne of God is not younger then his Father, but was alwayes, as his Father alwayes was, because he was begotten by Gods only behoulding him selfe, and God hath alwayes beholden him selfe. Lastly you haue to geather, that the Sonne of God was not begotten, with helpe of a woman, nor in length of time, nor in delight of concupiscence, nor any other imperfection, because, as it hath beene said, he was begotten of  
the

the Father alone , by the only beholding himselfe , with the most pure eye of his diuine vnderstanding.

*S.* What doth it meane that this Sonne of GOD is called IESVS CHRIST?

*M.* This name of Iesus signifieth a Sauour, and Christ, which is his surname , signifyeth high Priest, and King of all Kings, because, as I haue to' de you, in declaring the signe of the Crosse, the Sonne of GOD became man, to redeeme vs againe with his bloud , and to bring vs to eternal saluation. And so when he became man, he tooke this name Sauour , to shewe that he was come to saue vs, and hee was honoured by his Father, with the title of highest Priest, and Supream King, for that Christ doth signifie all this, and hereof we are called Christians.

*S.* What

**S.** What is the reason that all men take of their cappes, or bowe downe, when I E S V S is named, which is not done to other names of GOD?

**M.** The reason is, because this is the proper name of the Sonne of God, & all other names are common; & againe because this name doth represent vnto vs, how God humbled him selfe for vs, in making him selfe man. Therefore we for gratitude, bowe our selues vnto him, and not only we men, but the Angels of heauen also, & the Diuels of hell, doe bowe to this name, the one for loue, and the other by force: for that GOD will, that all reasonable creatures doe bowe vnto his Sonne: seeing that hee hath abased him selfe, for our loue to the death of the Crosse.

**S.** Wherefore is it said, that Iesus

**B**

**Christ**

CHRIST our Lord ?

*M.* Because he hath created vs, together with his Father, and so is our Master and Lord as his Father is. And moreouer for that by his trauels and Passion, he hath bought vs againe, from the captiuitie of the Diuell, as we shall say, by and by.

---

*Of the third Article.*

SCHOLAR.

**I**T followeth, that you declare vnto me the third Article, what meaneth : Who was conceaued by the Ho'y Ghost, borne of the Virgin MARY?

*M.* In this Article is declared the new and meruelous manner, of the Incarnation of the Sonne of God. You know, that all other men are borne, of Father and Mother, and that the Mother remaineth not a Virgin, after the concea-



creating and bringing forth of a childe. But the Sonne of God intending to make him selfe Man, would haue no Father in earth, but a Mother only: to witte, the perpetuall and most pure Virgin MARY, in whose wombe the Holy Ghost (the third person in Trinitie, one and the selfe same God vvith the Father and the Sonne) by his infinite powre, formed of here most pure bloud, the body of a most perfect childe: & at the same time created a most noble soule, ioyning it to the same body: all vvhich the Sonne of God vnited to his owne Person. And so IESVS CHRIST that before was only God, became man. Who as he is God, hath a Father without a Mother, and as he is Man, hath a Mother without a Father.

S. I would haue some example

B 2

or

or similitude to vnderstand howe  
a Virgin can conceaue?

*M.* The secrets of God must be  
beleueed, although they bee not  
vnderstood; because God can do  
more then we can easely vnder-  
stand, and therefore it is said in  
the beginning of the Creede, that  
G O D is omnipotent. Yet there  
is a fit example in the creation of  
the world. You knowe that ordi-  
narily the ground doth not bring  
forth corne vnlesse it be plowed,  
sowne, watred with raine, and  
warmed with the Sunne, and yet  
in the beginning, when corne  
was first brought forth, the earth  
beeing neither tilled, nor sowne,  
watred, nor warmed (and so was  
a Virgin in her kinde) suddainly,  
by the only commandement of  
God Almighty, and by his powre  
it brought forth corne: euen so  
the vnspotted wombe of the B.  
Virgin

Virgin Marie, without company of man, at the onlie commandement of God, by the worke of the Holie Ghost, brought forth that pretious corne, of the liuing body, of the Sonne of God.

*S.* If IESVS be conceaued, by the Holy Ghost, it semeth that it may be said, that the Holy Ghost is his Father, as he in man.

*M.* It is not so: because to be a father, it is not sufficient to make a thing, but it is necessarie, that it bee made of the substance of the maker: and therefore we say that the Maïson is not the father of the house, because hee maketh it of stones, and not of his proper substance. So the Holie Ghost hath made, the body of the Sonne of God, but he hath made it of the bloud of the Virgin, & not of his owne proper substance: & therefore the Sonne of GOD, is not

the Sonne of the Holy Ghost, but the Sonne of GOD the Father, as he is GOD, because he hath his GOD head of him : and he is the Sonne of the blessed Virgin, as he is man, for that he hath mans flesh of her.

*S.* Wherefore is it said, that the Holy Ghost did this worke of the Incarnation ? Did not the Father, and the Sonne also concurre therein ?

*M.* That which one diuine Person worketh, the other two worke likewise the same, because they haue one, and the same powre wisdom, and goodnes : yet not withstanding the works of power be attributed vnto the Father : those of wisdom, vnto the Sonne : and those of loue, vnto the Holy Ghost : and because this was a vvorke of the highest loue of God towards mankinde, it is therefore

fore attributed vnto the Holie Ghost.

*S.* I would haue some example to vnderstand, how all the three diuine Persons haue concurred to the Incarnation, & yet the Sonne is only Incarnate?

*M.* When one man putteth on a garment, and two others doe helpe to cloth him, three do then concurre to the clothing of him, and yet one only is clothed: so all the three diuine Persons concurre to worke the Incarnation of the Sonne of God, but only the Sonne is Incarnate, and made man.

*S.* Wherefore is it added in the Article: Borne of the virgin Mary.

*M.* Because in this also there is a strange mysterie, that is, that the Sonne of God came forth of the wombe of his Mother at the end of the ninth moneth, without

paine or harme of his said Mother not leauing anie signe there at all: euen as he did when rising from death he went out of the close Sepulchre, and when, he entred and went forth of the chamber where his Disciples were, the dores being shut, and therevpon it is said, that the mother of our Lord IESVS CHRIST was alwaies a Virgin, before his birth, in his birth, and after his birth.

---

*Of the fourth Article.*

SCHOLAR.

**VV**HAT meaneth that which followeth, in the fourth Article? He suffered vnder Pontius Pilate, was crucified, dead and buried.

*M.* This Article conteyneth the most profitable Mystery of our redemption: & the summe is, that Christ after he had conuersed in  
this

this world , about thirtie three yeares , and had taught , with his most Holy life, his Doctrine , and his miracles , the way of saluation, was vniustly caused by Pontius Pilate ( who was gouernor of Iewrie ) to be whipped , and nayled vpon a Crosse , vpon the which he died , and by certaine holy men was buried.

S. Concerning this Mysterie there doe occurre vnto me some doubts , and I desire by you to be cleared of them , to the end I may be the more greatfull vnto God , for so great a benefit , by how much I shal the better vnderstand it. Tell me then , if Christ be the Sonne of God omnipotent , how happened it , that he was not deliuered by his Father , out of the hands of Pilate ? Or rather if the same Christ be God , wherefore did he not deliuer him selfe ?

B s

M. Christ

*M.* CHRIST could if he would, haue deliuered him selfe , by a thousand meanes , out of his hands of Pilate. Yea more , the whole world had not bin able to doe him any euill , if he had not bin willing : and this is clearly seene , because he knew & fortold vnto his Disciples , that the Iewes would seeke to put him to death, and that they would whippe him, stone him , and finally kill him. Yet hee did not hide him selfe but went to meete his enemies. And when they sought to take him , and knew him not, he said vnto them him selfe , he was that man for whome they sought : at which time also , they all falling backwards as dead men , he did not depart thence as hee might haue done, but expected and permitted them to recouer themselves : and after , he suffered him selfe



selfe to be taken , bound , and led like a meeke lambe , where they would.

*S.* For what cause did **CHRIST**, beeing innocent suffer him selfe to be vniustly crucified & slaine?

*M.* For manie reasons. But the principall reason was , to satisfie vnto God for our sinnes . For you haue to knowe that the offence is measured according to the dignitie of him who is offended : & contrariewise the satisfaction is measured according to the dignity of him who doth satisfie : as for example if a seruant should geue his Prince a blow , it should bee esteemed a most greuous offence according to the greatnes of the Prince : but if a Prince should geue his seruant a blowe , it were a small matter , according to the base estate of the seruant .

And contrariewise , if a seruant  
take

take of his cappe vnto his Prince, it is but litle esteemed, but if the Prince should take of his, vnto his seruant it would be a notable fauour, according to the rule we speake of. Now because the first man, and with him all we haue offended God, who is of so infinite dignitie, the offence did require infinite satisfaction: and because ther was neither man nor Angell of so great dignitie, therefore the Sonne of God came, who beeing God and of infinite dignitie, and hauing taken mortall flesh, in the same flesh he submitted him selfe for the honour of GOD to the death of the Crosse, and so satisfied with his paines for our faults. *S.* What other cause is there, for which Christ would suffer so bitter a death?

*M.* To teach vs by his example, the vertues, of Patience, Humility,

lity, Obedience, and of Charity, which are foure vertues signified in the foure extreme partes of the Crosse: because greater Patience can not be found, then to suffer vniustly so ignominious a death: nor greater Humility, then for the LORD of all LORDS, to submit himselfe to be crucified betwixt theeues: nor greater Obedience, then to be willing rather to die, then not to fulfil the commandment of his Father: nor greater Charitie, then to yeelde his life, to saue his enemies. And you must knowe, that Charity is more shewed in deedes, then in wordes, and more in suffering then in doing. And so Christ, who would not onely bestowe vpon vs infinite benefites, but suffer also, and die for vs, hath shewed, that he loueth vs most ardently.

S. Seing Christ is God and man,  
as

as you said before , and it seemeth that God can not suffer , nor die , how do we then say , that he suffered and died ?

*M.* Christ beeing God and man , can suffer and not suffer , die and not die . For in that he is God , he could neither suffer nor die : but as he is man , he could both suffer and die . And therefore I told you , that beeing God , he was made man , to satisfie for our sinnes , suffering the paines of death , in his most Holy flesh : which he could not haue done , if he had not bin man .

*S.* If Christ haue satisfied his Father , for the sinnes of all men , whence commeth it , that so many are damned & that we haue need to do penance for our sinnes ?

*M.* Christ hath satisfied , for the sinnes of all men : but it is necessary , to applie this satisfaction in  
parti-

particular, to this man, & to that man. Which is done by faith, by the Sacraments, by good workes, and particularly by penance: and therefore we haue neede to do penance, and other good workes, though Christ haue suffered, and wrought for vs. And the cause that many are damned, or remaine enemies to GOD, is for that either they will not haue faith, as Iewes, Turkes, and Heretickes: or because they will not receaue the Sacramentes, as those that will not be Baptised, or will not confesse their finnes, or will not do such penance as they can, for their finnes, nor resolute to liue conformably to the law of GOD. S. I would haue some example, to vnderstand this.

*M.* Take the example of one, which should take great paines, and which sweate and labours, should

should gaine so much money, as were sufficient to pay all the debtes of this citty, and should put the same in a banke, to the end it should be geuen vnto all such, as should bring a warant from him: this man surely had satisfied for all, so much as lieth in him: and yet manie might remaine still in debt, for that they would not, either for pride, or for slouth, or for some other cause, demand his warant, and cary it to the banke, to receaue the money.

*S.* What signifieth, He descended into hell? and what doth hell signifie in this place?

*M.* Hell is the lowest, and deepest place in this world: to witte, the midle of the earth. And the

*S. Tho.* Scripture in manie places, putteth heauen as opposite vnto hell,  
*in 4. Do.* as the highest place vnto the lowest. But in this depth of the earth,  
*45. q. 1.* there  
*cap. 3.*

there are foure, as it were, great caues : one for the damned. which is the deepest of all, and so it is agreable, that the proude Diuels, and the men which imitate them, be in the lowest place, and furthest from heauen that can bee.

In the second caue, vvhich is something higher, are those soules, which suffer the paines of Purgatorie. In the third, which is yet higher, are the soules of those children, that die without Baptisme, who do not suffer torments of fire, but only the perpetuall priuation of eternall felicitie. In the fourth, which is the highest, remained the soules of the Patriarches Prophetes, and other Holie men, that died before the comining of Christ. For albeit, those Holie soules had not anie thing to bee purged, yet they could not enter into glorie, before

fore Christ by his death, had opened the gate of eternall life. And therefore they remained in that higher place called, *the place of the Holy Fathers* otherwise *Abrahams bosome*: where they suffered no paines at all, but enioyed a sweete repose, expecting the comming  
Luc. 16. of our Lord with great ioy. And so we read in the Gospell, that the soule of that poore beggar *Lazarus*, was caried by an Angell to rest in the bosome of *Abraham*, where he was seene by the rich Glutton, who burning in the flames of hell, cast vp his eyes, and saw *Lazarus* in a farre higher place, remayning in great ioy, and consolation, enioying the fruietes of his former patience.

S. Into vvhich of these foure parts of hell, did Christ descend, after his death?

M. There



*M.* There is not doubt, but he descended into the place, of the Holy Fathers : & suddainly made them blessed : and after led them with him into the Kingdome of heauen. He made himselfe also seene vnto all the other partes of hell : terrifying the Diuels, as a victorious Triumpher:threatning the damned, as a supreme Iudge : comforting the soules in Purgatory, as their Aduocate, and deliverer. So that Christ descended into hell, as a King vseth some times to repaire into prisons to visite prisoners, and to shew fauour to whome it pleaseth him.

*S.* If Christ was dead, and his body did lie in the sepulchre, then he did not wholly descend into hell, but only the soule of Christ : and how is it then said, that CHRIST descended into hell ?

*M.* Death had force to separate  
the

the soule of Christ from his body, but it could not separate either the soule, or the body from the Diuine person of the same CHRIST. And therefore we beleeue that the Diuine person of Christ, remained with his body, in the sepulchre, and that the same person, descended with his soule into hell.

---

*Of the fifth Article.*

SCHOLAR.

**H**ow is it true, that our Lord rose from death, the third day, seeing that from friday in the euening, when he was buried, vnto the night before Sunday, when he rose, there wanteth of two whole dayes?

*M.* We do not say, that CHRIST rose after three whole dayes, but the third day, which is most true.

For

For hee was buried on friday, which is the first day, though not a whole day, and so he remained in the sepulchre, all saturday, and a part of sunday, which is the third day. For the naturall day \* beginning the night before at the setting of the sunne, the first houre after the sunne setting, is the first of the day following.

*S.* For what cause, did not Christ rise streght after his death, but would expect the third day?

*M.* Because he would shew, that he was truly dead, he would remaine there in the graue, so long as sufficed to proue this truth.

Moreouer I would haue you consider, that like as Christ liued amongst men, thirty three, or thirty foure yeares: so he would stay amongst the dead, at least, thirty three, or thirty foure houres. For so many they are, if you put together

\* Like-  
wise be-  
ginning  
the day  
at mid-  
night,  
our Sa-  
uiour ri-  
sing, as  
he did, af-  
ter mid-  
night,  
rose the  
third  
day,

\* one

\* counting the day to end at Sunne setting. Or if you count to midnight, ther was more of friday & some part of sunday.

\* one houre of friday (for he was buried an houre before sunne setting) twentie foure houres of the saturday, and eight or nine houres of the Sondag. For he rose after midnight, towards the beginning of the morning.

S. Why is it said of Christ, that he rose, and of other dead, as of *Lazarus*, and the widowes sonne, that they were raised from death?

M. The reason is, because Christ beeing the Sonne of God, rose of him selfe, to wit, by vertue of his God head he reunited his soule to his body, and so begane to live againe. But other dead men can not returne to life, by their owne powre. And therefore it is said, they were raised by others. As we all at the day of Iudgement, shall be raised by Christ.

S. Is there anie other difference betwixt the Resurrection of Christ and

and of others, which returned to life before him?

*M.* There is this difference, that the others rose mortall, and therefore they died againe: but Christ rose immortall, neither can he euer die any more.

---

*Of the sixt Article.*

SCHOLAR.

**N**ow lett vs come vnto the sixt Article, which is of the Ascension. I desire to know, how long our Sauour remained vpon earth, after his Resurrection: and for what cause?

*M.* He remained fourtie dayes, as you may consider, by numbering the dayes, betwixt the feasts of his Resurrection, & Ascension. And the reason of his so long stay was, because he would, with many, and diuers apparitions, establish the Mysterie of his most true

true Resurrection . For that the same semeth as it were , the most hard . And he that beleueth it , hath no difficulty to beleue the rest . For he that riseth , was certainly dead before : And he that was dead , was first borne : And so he that beleueth the Resurrection of Christ , findeth no labour in beleuing his death , and Natiuity . And likewise , for so much as the earth is not a conuenient place for glorious bodies , but heauen , therefore he that beleueth the Resurrection of our Sauour , can easely beleue his going vp into heauen .

*S.* I would knowe the cause , wherefore it is said , that Christ went vp into heauen , and of his most Holy Mother it is said , that shee was assumed , or taken vp , into heauen , and not that shee ascended , or went vp ?

*M.* The reason is easie . For that  
Christ

Christ, beeing God & man, went vp into heauen, by his owne powre ; as he also rose by his owne powre . But his Mother , who is a meere creature, though most worthy amongst all others , was raised from death , and assumed vnto the Kingdome of heauen , not by her owne powre, but by the powre of God.

*S.* What meaneth. He sitteth at the right hand of God the Father Almighty ?

*M.* You must not imagin , that the Father is on the leest hand of the Sonne : nor that the Father is in midst , having his Sonne on the right hand, & the Holy Ghost on the leest corporally. For as well the Father , as the Sonne , according to his Godhead, and the holy Ghost, are euery where. Neither can it be properly said , that one is on the right hand of an other : but

Greg.  
Nazian.  
orat. 35.  
que est  
de Nar.  
domine.  
Amb. in  
epist. 82.  
ad Eccle.  
Vercel.

to be at the right hand, in this article, signifieth to bee in equall height, glory, and majesty : because when one is side by side of an other, one is not higher, nor lower then the other. And to vnderstand this manner of speech, the Holy Scripture in the Psalm 109. which beginneth : *Dixit Dominus Domino meo : &c.* doth once say, that the Sonne doth sit at the right hand of the Father : and another time saith, that the Father is at the right hand of the Sonne : instructing vs, that they are in deede in equall height: as we haue said. So that Christ, when he went vp into heauen, ascended aboue all the quears, and orders of the Angels, and of the Blessed soules, which he caried with him, & arriued vnto the high throne of God, and there stayed, not going aboue his Father, neither remayning vnder



vnder him , but resting (as we may say) side by his Father , as equall vvith him in glorie , and greatnes.

*S.* Seeing Christ is God & man, I would know, if he sit at the right hand of the Father , as he is God only, or as he is also man ?

*M.* Christ as he is God , is equall to the Father , as he is man , he is lesse then the Father : yet for so much , as Christ God and Man, are not two Christs , not two persons, but one Christ only, and one Person only : therefore it is said , that Christ God and Man sitteth at the right hand of the Father. And so the humanity of our Lord, to wit, his flesh & soule, are in the throne of God, on the right hand of God the Father . Not by their proper worthines , but because they are vnited to the person , of the true & natural Sonne of God.

*S.* I wou'd haue some similitude, to vnderstand this.

*M.* Take the similitude of a kings robe. When the King beeing vested with his purple robe, sitteth in his royall throne, and all the Princes of his Kingdome sit below him, the Kings robe is in a more eminent place, then the Nobles them selues are, because it is in the selfe same throne vvith the King. And this is done not because the robe is of equall dignitie with the King, but because it is ioyned to the King, as his proper garment. So the flesh & the soule of Christ doe sitte aboue all the Cherubins, and Seraphins, in the same seat with GOD: not by the dignitie of their owne nature, but because they are vnited vnto God not only as the garment is vnto the King, but in much nerer sort, to wit, by personall vnion. As  
hath

hath bin said.

---

*Of the seventh Article.*

SCHOLAR.

**F**ROM thence he shall come, to  
Iudge the quicke, & the dead.  
When shall this comming of our  
Lord be?

*M.* It shall be at the end of the  
world. For you are to vnderstand, Mat. 24.  
that this world is to haue an end, 2. Pet. 3.  
and to be destroyed with an inun- Mar. 13.  
dation of fire: which will burne all  
things vpon the earth. And there  
shal be no more dayes, nor nights,  
nor Mariages, nor Marchandise,  
nor any of these things, which you  
now see. So that in the last day of  
this world, which no man can  
know, how nere it is, nor how long  
hence, Christ will come downe  
from heauen, to make the generall  
Iudgement. And these wordes,  
From thence he shal come, to fore-

warne vs , not to beleeeue any that shall call him selfe Christ , or that would deceaue vs , as Antichrist will endeouour to doe , towards the end of the world. For that the true Christ , will not come , forth of any desert, or obscure place, but will come from the highest heauen , with so much glorie , and majestic , as no man can doubt, whether it bee he or no . Like as when the sunne riseth, it commeth with so much light, as no man can doubt whether it bee the sunne or no.

*S.* Wherefore do we say, that he shall iudge the quick & the dead? shall not all men be dead at that time , and all then rise againe ?

*M.* By the quicke and the dead, may bee vnderstood , the good vvhich liue vvith the spirituall life of grace, and the badde which are spirituallly dead by sinne . But  
it is

# DOCTRINE. 55

it is true also , that Christ will come to iudge the quicke , and the dead corporally : because at that day many shall be dead , and many shall be found aliue. Who though they be liuing in that last day, and some also shall be young, or children , yet all shall die in an instant, and suddainly rise againe, thereby to pay the debt of death.

S. Aug.  
lib. 20.  
ca. 20. de  
Ciuitat.  
Dei.

S. I haue heard many times, that whosoever dieth in mortall sinne goeth presently vnto hell, & whosoever dieth in the grace of God, goeth presently to purgatory or to heauen : how then are all to be iudged , the sentence beeing already geuen ?

M. At the death of euerie one, the particular iudgement is geuen of that soule , which departeth from the body : but after , at the last day, there shall be an vniuersall Iudgement of the whole world.

world. And this for many causes. First, for Gods honour, because many now seeing badde men in prosperite, & good men afflicted, imagine that God doth not gouerne the world well. But at that time, it shall be clerely senned, how God hath senned, and noted all things, & how with great iustice, he hath geuen vnto the bad, some temporall prosperitie, in recompence of some good vvorkes of theirs, of small moment, intending afterwards, to geue them eternall paine, for their mortall sinnes. And contrarywise vnto the good, he hath giuen temporal affliction, for punishment of some veniall sinnes, or to geue them occasion, and to make them do penance, intending afterwarde, to rewarde them, with an infinite treasure of glory, for their good workes. Secondly, for the glory of CHRIST, because

because he beeing vniustly condemned, & by many not knowne, nor honored as he ought to be, it is reason there should be a day, when al the world shall know him, and honour him, either by force, or for loue, as their true King, and Lord of all. Thirdly, for the glory of the Saints; to the end it may be seene vnto all how God hath glorified them, who were persecuted, and vexed in this world. Fourthly, for confusion of the proude enemies of God. Fifthly, because the body shall haue sentence together with the soule, of glory, or of punishment eternall.

---

*. Of the eight Article.*

SCHOLAR.

**T**HE eight Article saith: I beleeue in the Holy Ghost: what signifieth the Holy Ghost?

**M.** Here is declared the third

**C** 5

**Person**

Person of the most Holy Trinitie, as in the first article was declared the first, and in the other six the second: so that the Holy Ghost is not the Father, nor the Sonne, but a third Person, which proceedeth from the Father and the Sonne, and is true God, as the Father, and the Sonne, yea the same God, because he hath the same diuinitie, which is in the Father, and in the Sonne.

*S.* I would haue some similitude of this.

*M.* Diuine matters, can not be perfectly declared, by any examples of created things, and especially by corporall things. Notwithstanding take you the example of a lake, vvhich is deriued from some riuer; as the riuer is deriued from some fountaine, and yet all is one, and the same water: so the eternall Father, as a fountaine



taine, produceth the Sonne as a riuer: the Father and the Sonne, as a fountaine and a riuer, produce the Holy Ghost as a lake: and yet the Father, and the Sonne, and the Holy Ghost are not three Gods, but one only God.

*S.* Wherefore is the third Person in Trinitie called Holy Ghost? Are not also al Angells, and al the blessed soules, spirites and holy?

*M.* God is called the Holy spirit by excellencie, because he is the chiefest spirite, and most holy and author of all created spirites, and of al holines. Like as amongst men, there are many that are fathers and holy, either by office, or by goodnes of life, to vvit, many good Bishops, or Priests, or religious men: & yet there is none called holy Father, but the Pope: because this name belongeth vnto him alone by excellencie  
beeing

beeing the head of all other Fathers, and ought to be the most Holy of all by goodnes of life, as he is by office, representing vnto vs the person of Christ.

*S.* If the name of Holy Ghost, belong vnto God by excellencie, wherefore is it only attributed, vn to the third Person? Is not the Father also, and the Sonne, a spirit and Holy by excellency?

*M.* It is true. But because the first Person hath a proper name, to wit, the Father: and the second hath a proper name, to wit, the Sonne, to the third is left the common name, to distinguish him from the other two. And moreouer you are to know, that when it is said of the third diuine Person, that he is the H. Ghost, these two wordes make one name only. As when a man is called IOANNES MARIA, they are one only name, though

though otherwise *John* and *Mary*, are commonly two names.

S. What meaneth it that the holy Ghost is painted in the forme of a Doue, especially ouer Christ, & our Ladie?

M. You must not thinke that the Holy Ghost hath a body, or that he can be scene with corporal eyes but he is painted so, that we may know the effectes, which he worketh vpon men. And because the Doue is simple, pure, ielouse, and fruitfull, he is therefore painted ouer Christ, and our Ladie, to the end we may vnderstand, that Christ and our Ladie were full of grace, and of the giftes of the holy Ghost, and in particular of Holy simplicity, purity, zeal of soules, and spirituall fecundity, by the which they haue gained infinite children, to wit all the faithfull, & good Christians.

S. What

*S.* what meaneth it that the holy Ghost is painted ouer the Apostles, in forme of fire tongues?

*M.* Because the Holy Ghost, ten daies after the Ascension of our Lord, came vpon the Apostles, & replenished them with knowledge, with Charitie, and with eloquence; teaching them to speake with al tongues, to the end they might bee able to preache the Holy Faith, through the whole world. And in signe of these wonderfull effectes, he caused those tongues of fire to appeare: because the light of that fire doth signifie wisdom, the heate of the same, doth signifie Charity, & the forme of a tongue signifieth eloquence: and for that this was a most greate benefite, which God bestowed vpon his Church, therefore we doe celebrate that great Feast, called

Pentecost

Pentecost, or the Feast of the Holy Ghost.

---

*Of the ninth Article.*

SCHOLAR.

**W**HAT signifieth that  
vvhich is saide in the  
ninth Article. The Holy Catho-  
like Church : the Communion  
of Saintes ?

*M.* Here beginneth the second  
part of the Creede. For the first  
part belongeth vnto God the se-  
cond vnto the Church, the spouse  
of God. And as in God we be-  
leeue one Diuinitie, and thre  
Persons : so in the Church we be-  
leeue, that there is one only  
Church : and that it hath three  
principall graces : the first in the  
soule, which is the remission of  
sinnes ; an other in the bodie,  
which shall be the resurrection of  
the flesh ; and the third in the  
soule.

soule and body together, which shall be life eternall, as we shall see in the Articles following.

*S.* May it please you declare vnto me, the whole Article, worde by worde; and first what meaneth the Church?

*M.* It signifieth a conuocation, or congregation of men, which are baptised, and make profession of the faith, and law of Christ, vnder the obedience, of the chiefe Bishoppe of Rome: and it is called Conuocation, because we are not borne Christians, as we are borne English men, Italians, French, or of any other countrie: but we are called Christians of Christ and we enter into this congregation, by baptisme, which is as the dore of the Church. And to be in the Church, it doth not suffice, to be baptised, but it is needefull to beleeue, and confesse the Holy faith,  
and

and law of Christ, as the Pastors & Preachers of the same Church, do teach vs. Neither doth this suffice but it is necessarie to obey the chiefe Bishoppe of Rome, as Vicare of Christ, to wit, to acknowledge and hold him for chiefe Superior, and Vicar of Christ.

*S.* If the Church be a congregation of men, how do we call those buildings Churches, where Masse and other Service of God is said?

*M.* Because the faithfull, which are the true Church, are gathered together in those buildings, to practise the exercises of Christians therefore those buildings are also called Churches: chiefly when they are dedicated, and consecrated to the service of God. But we in this Article, do not speake of the Churches made of stone and woode, but of the liuing Church, vvhich is the faithfull baptised people.

people , and obedient vnto the Vicar of Christ, as hath bin said.

*S.* Why is it said , The Church, and not the Churches seing many congregations of the faithfull are founded in diuers partes of the world ?

*M.* Because the Church is but one , though it conteine all the faithfull , which are dispersed through the whole world , not only those which are now liuing but also those , which haue bin from the beginning , and shall be vntill the end of the world . And therefore it is not only called one, but also Catholique, that is to say, vniuersall because it is extended to all places, and to all times.

*S.* For what reason, is the Church called one only , if it conteine so great a multitude of men ?

*M.* It is called one only , because it hath one only head , which is Christ,



Christ, and his one Vicar in earth the Bishoppe of Rome; and againe because it liueth by one, and the same spirit, and hath one, and the same law. As a Kingdom is called one, because it hath one only King, and the same lawes, though in that Kingdome, there be many Prouinces, and many more Cities or Townes.

S. Wherefore is it said that this Church is Holy, seeing there are many wicked men in it?

M. It is called Holy for three reasons: first, because the head thereof, which is Christ, is most Holy: like as one that hath a faire face, is said to be a faire man, though he haue some crooked finger, or some blot on his breast or sholders. Secondly, because all faithfull people are Holy, by faith and profession, for they haue one most true and diuine faith,  
and

and make profession of the Holy Sacraments, & of a most iust law, vvhich doth not command any thing, but that which is good, and forbiddeth nothing, but that which is euill. Thirdly, because there are alwaies in the Church some assuredly good, not onely, by faith and profession, but by vertues and manners also: whereas amongst Iewes, Turkes, Heretiks, & such like people, who are out of the Church, none at al can truly be good.

*S.* What signifieth, the Communion of Sainctes?

*M.* It signifieth, that the body of the Holy Church, is in such sort vnited, that of the good of one member, all the rest do participat: whereby how many so euer there be in farre countries, though we do not know them, yet their Masse, diuine officies, other prayers and good

*Psal.* 18.

*v.* 63.

*Rom* 12

good workes helpe vs also. And this Communion is not on y here vpon earth, but our Masses, prayers, and other good workes, helpe those that be in Purgatory : And the prayers of such, as are in heauen helpe vs, and the soules also in purgatory.

*S.* If this be so, it needeth not to pray for any in particular, nor to procure Masse to be said for this or for that soule in purgatory seeing all good is common.

*M.* It is not so : Because Masse, prayers, and other good workes, though they be in some sort common vnto all, yet they helpe more such as they are done for in particular, then others.

*S.* What shall we say of such as are excommunicated, to they also participat of the good workes of the faithfull, or no ?

*M.* For this they are called ex-  
com-

communicated, because they haue not the communion of the Saints for they are like bowes, cut from the tree, or like members seperated from the body, which do not enioy the good humors, that are spread amongst the other bowes, and vnited members. And by this you may geather, what account is to be made of excommunication;

S. Cyp.  
de vnita.  
Eccles.

seeing he can not haue God for his Father, that hath not the Church for his Mother.

S. Are then the excommunicated out of the Church, as the Iewes, and other Infidels be?

Hiero.  
in ca. 3.  
ad Tit.

M. So it is: but there is this difference, that the Iewes, & Turkes, are out of the Church, because they neuer entered in, beeing neuer baptised; the Heretickes, vvhich are baptised, and haue lost their faith, are out, because they are gone forth, & fled away  
of

## DOCTRINE.

of them selues, and therefore the Church enforceth them, by diuerse punishmentes, to returne vnto the Holy faith, As when a sheepe flieth from the fold, the sheephheard forceth him with his stafe to returne. But other excommunicated which haue baptisme, and faith, and did enter in and not goe out of them selues, are driuen out by force. As when the sheephhard driueth forth an infected sheepe & leaueth the same a pray for the wolfe. Yet true it is, that the Church driueth not out the excommunicated, to the end they should euer remaine out, but to the end they should repent of their disobedience, and demande to returne, beeing humbled, and so be receaued againe, into the bosome of their mother, and to the communion of Sainctes.

*Of*

## SCHOLAR.

**W**HAT is signified, by the remission of sinnes ? which is the tenth Article ?

*M.* This is the first of those three principall benefices, which are found in the Church. For which it is needfull to know, that all men are borne sinners, and enemies to God, and after increasing, they passe from euill to wor'e, vntill by the grace of God, their sinnes be remitted, & so become his freinds, and children. This grace which is so great, is not found other where, then in the holy Church. In which are the Holy Sacramēts, & namely Baptisme, and Penance. Which as heauenly medicins, cure men of all spirituall diseases, which are sinnes.

*Ephē. 5.*  
*Tit. 3.*

*S.* I pray you declare vnto me, a  
little

littel better, howe great this benifite is of remission of finnes?

*M.* In the world is not found a greater euill then sinne : is not on-ly for that all euills in this life, and in the life to come, do spring from it; but also, for that sinne is the cause, that man becommeth an enemy to God. And what can be said worse, then to be enemy vnto him, who can doe all that he will, and none can resist him : and who can defend him, with whome God is angrie? And contrariwise, in this life a greater good cannot be found, then to be in grace : for who can hurt him, whome God defendeth, all things being in the handes of God? Briefely you know, that amongst corporall thinges life is most esteemed, because it is the foundation of all other good things : and death is most abhorred because it is con-

D

trarie

trarie vnto life. So then seeing sinne is the spirituall death of the soule, and the remission of sinne, is the life of the same soule: you may easely consider, how great a benifite is receaued, in the Church, seeing in it only, is the remission of sinnes.

---

*Of the eleauenth Article.*

SCHOLAR.

**VV**HAT meaneth, the resurrection of the flesh? vvhich is the eleauenth Article.

*M.* This is the second principall benifite of the Holy Church: to vvhit, that in the last day, al those, whose sinnes shall be remitted, shall returne to life.

*S.* And others, vvhich are out of the Church, or haue not had remission of their sinnes, shall not they returne also to life againe?

*M.* Touch-



*M.* Touching naturall life, all shall returne to liue, as the good, so the bad: but because the resurrection of the badde shall be for their perpetuall torment, and not for any good to them; therefore that life of theirs is called rather a death then a true life; and so the true resurrection, to vvit, vnto life, vvorthy to be desired, shall not be of any, but of the good, vvwhich shall be found without sinne.

*S.* I vvould knowv, if the same bodies, vvwhich we novve haue, shall rise, or others like them?

*M.* There is no doubt, but the same bodies shall rise, because otherwise, it should not be a true resurrection, if the same should not rise, which fallen, and that same returne to liue, vvwhich is dead. And againe, the resurrection is to the end, that the bodye

1. Cor.  
15.  
S. Amb  
de fide.  
resur.  
Iob. 19

be partaker of the reward , or punishment , as it hath beene partaker of the good workes , or the sinnes : and there must be the same body , because an other bodie , should not merit either punishment or reward.

*S.* How is it possible , that bodie should returne to liue , which hath beene burned , and the ashes scattered vvith the vvind , and chaſt into riuers?

*S. Aug.*  
*libr. 22.*  
*de ciuit.*  
*cap. 30.*

*M.* Yes , for God can doe that which seemeth to vs impossible. And therefore it is said , in the beginning of the Creede , that God is omnipotent. And if you consider , that God hath made the heauen , and the earth of nothing , it will not seeme hard vnto you , to beleeue , that he can bring againe to the former state , that vvhich is turned into ashes.

*S.* I would know whether men shall

shall returne to be men, and women to be women, or rather all to one manner?

*M.* It is necessarie to beleue, that the men shalbe men, and the women shalbe women: because otherwise they should not be the same bodies, that they were before, and as I haue already told you, they are to be the same albeit in the life to come, there shall not be any more bringing forth of children, nor husbands, nor vviues, yet there shall be diuersitie of men and women, to the end, that euerie one enioy, the reward of their proper vertues, which they haue exercised in their ovvne sexe, and as it shall be a goodly sight to, behold the glory of Martyres, and of Confessors; so shal it be to behold the glory of the virgines, and aboue all the Mother of our Lord.

S. I pray you tell me, in what age, & stature, we shall rise, seeing that some do die children, some young men, others old?

Ephe. 4. *M.* All shall rise in that stature,  
 August. and in that state, vvhich they  
 lib. 22. had, or were to haue, at the age  
 de ciuit. of thirtie three yeares, in the  
 cap. 15. which our Lord rose. So that the  
 children shall rise, so great as they  
 should haue bin, if they had arri-  
 ued, vnto thirtie three yeares, &  
 the old men shal rise in that flowre  
 of age, which they had, when  
 they were thirtie and three yeares  
 old. And if any in this life, haue  
 bin blind, crooked, a dwarfe, or  
 had any other deformitie, he shall  
 rise whole, sownde, and with all  
 perfection. Because the workes  
 of GOD are perfect. And so in  
 the resurrection, which shall be  
 his proper worke, he will correct  
 the errors, and defectes of nature.

Deut.  
32.

Of

DOCTRINE. 79  
*Of the twelfth Article.*

---

SCHOLAR.

**W**HAT signifieth, Life  
everlasting? which is  
the last Article.

MASTER.

It signifieth a complete felicitie  
of the soule and of the body. And  
this is the chiefe good, and last  
end, which we gaine by beeing in  
the Church.

S. Tell me I beseech you in par-  
ticular, what goodnes shall there  
be in life everlasting?

M. I will teach you this mystery,  
by a similitude of the thinges in  
this world. You know that here  
in earth, we desire a body, that  
is sound, comly, nimble, and  
strong: a soule that is wise, pru-  
dent, & learned, touching the vn-  
derstanding: & full of all vertues,

D 4 touch-

1. Cor. 15. touching the will: and besides these we desire exterior goods, to wit, riches, honours, povvre, and pleasures. Euen so in externall life, the body for health shal haue immortality, with impassibilitie, that is to say, that nothing can harme it: for beawtie it shall haue clearnes, to wit, it shall shine, as the sunne: for nimblenes it shall haue agilitie, that in one moment it shall be able to moue from one side of the world to the other, and from the earth to heauen, vvithout any labour: for strength it shall haue such force, that without eathing, drincking, sleeping, or other rest, it shall be able to serue the spirite, in all things that shall be necessarie, neither shall it haue feare of any thing. Touching the soule, the vnderstanding shall be full of knowledge, for it shall behold the cause of all things

things which is God. The will shall be full of so much goodnes, and charitie, that it can not commit any veniall sinne. The riches shall be to want nothing hauing al things in God. Their honour, to be the children of god, equal to Angles, for they shall be Kings, and spiritual Priestes for euer. Their powre agreeable: for together with God they shall be Lordes of the whole world, and be able to doe al that they shall haue will to doe: for that they shall alwayes be conformable to the will of God, which nothing can resist. Finally their delight shall be vn-  
 speakable, because al their powers, as wel of the soule as of the body, shall be ioyned vnto their proper obiects. Whereof will arise a full contentment, amost perfect peace neuer proued, before a perpetuall gladnes, ioy, and exultation.

Luc. 20.

Apo. 5.

&amp; 20.

S. Aug.

libr. 22.

de ciuit.

cap. 30.

D 5

S. If

S. If euery one shall haue al these things, and euery one shalt be contented in one manner, then shall not one be more blessed in heauen then another?

S. Aug. *M.* Yes assuredly. For he who  
*ibidem.* hath merited more in this life, shall haue greater reward and shall be more happie. Yet for all that, there shall be no enuie, nor any discontentment: because ech one shall be filled, according to their capacitie: and those which haue merited more, shall be more capable, and so shall haue more glorie. As for example: If a Father hauing many children, one greater then an other, according to their age, should make to euery one of them a garment of cloth of gold, proportionable vnto euerie ones stature, there is no doubt but that the greatest should haue the biggest garment & of greatest  
valeur,



valew and yet euerie one would remaine contented: neither would he that were lesse, desire the garment of him that were greater, because it wold not be so fit for him.

*S.* What is the cause that this beatitude of heauen, is called life euerlasting? shall not the damned liue also for euer in hell?

*M.* Life properly is said to be in those things, vvhich moue of them selues. Wherevpon in a certaine manner, the water of a fountaine is called liue water, because it moueth: And water of pooles is called dead, because it standeth still. So the blessed in heauen, are said to haue eternall life, for that they can worke all that they will, with all their inward, and outward powvers, vvithout any impediment. And they doe alwayes worke, and exercise them selues as they most desire. But the dāned

in

in hell, notwithstanding they liue (for they shall neuer be cōsumed) yet they are said to haue eternall death, because they are still tied vnto the fire, and torments, & are enforced euer to suffer, that which they would not : neither can they do any thing, that they would. So that the blessed in heauen enioy all good, without any mixture of euill : and the damned in hell, do suffer all euill, not beeing able to fulfill any of their desires.

*S.* What meaneth Amen? which is put to the end of the Creede.

*M.* It meaneth, so is the truth, to wit, all that which hath bin said, is true and certaine.

---

**CHAP. 4.** *The declaration of our Lords prayer.*

SCHOLAR.

**I** HAVE learned through the grace of God, that I am to beleeue :

leeue: I desire that you now teach me, what I am to hope for, and desire, and what meanes I may haue to obtaine it.

*M.* All that you now demand, is conteyned in our Lords prayer, which we call the Pater noster: For in this prayer is declared, what thing is to be desired, & of whome we are to demand it, and the selfe same prayer, is the meanes to obtaine it.

*S.* Which is our Lords prayer?

*M.* It is this. Our Father which art in heauen, &c.

*S.* For what cause do you preferre the Pater noster, before all other prayers?

*M.* First, because it is the most excellent of all, beeing made by Christ him selfe, who is the supreme wisdom. Secondly, because this prayer is shortest, & so is easie to be learned and kept in  
me-

memorie, and withall full of substance, conteyning all that vve ought to demand of God. Thirdly because it is most profitable, and effectuell, beeing made by him, who is both our Iudge, and our Aduocat: and therefore knoweth better then anie other, how vve ought to demand, that we may obtaine. Fourthly it is the most necessary of all others, in regarde that all Christians are bound to know it, and to repete it euerie day, and therefore it is called the daylie prayer, that is to say, a prayer to be said euerie day.

S. Aug.  
Ep. 121  
cap. 12.  
  
Concil.  
Tolle. 4.  
can. 9.  
Concil.  
Remen.  
can. 2.  
S. Cyp.  
serm. 6.  
S. Aug.  
Ench.  
71.

S. Declare then (I pray you) those first wordes: Our Father which art in heauen.

*M.* These few wordes are, as it were, a littel preface, or a preparation to the prayer. For in saing, that God is our Father, we take corage and confidence, to pray vnto

vnto him: in saing he is in heauen, vve remember our selues, that we ought to goe vnto him, with great feare, and humility, seing he is not an earthly Father, but an heauenly. Againe, in saing he is a Father, vve consider that hee is willing to pleasure vs, in that we demande: in saing he is in heauen, as Lord, and Master of the vworld, we vnderstand that hee can doe so much as he will. Finally, in saing he is a Father, we remember that vvee are children of God, and heyres of heauen: in saing he is in heauen, and considering that we are on earth, we remember that we haue not the possession of our inheritance, but that we are pilgrimes, and trauelers, in a lande of our enemies, and therefore stand in great neede of his helpe.

S. Declare (if you please) vnto  
me all.

S. Cyp. me all the wordes in particular.

serm. 6. *M.* The word Father , albeit it

S. Aug. belongeth to God , as he is Father

lib. 2. de of all things , by creation , yet in

serm. in this prayer , it is vnderstood of

monte. God , as he is the Father of good

cap. 8. Christians, by adoption. It is true

S. Greg. also that sinners may say vnto

Niss. de God, Our father who desire to be

orat. conuerted to him and to become

Dorn. his children. And only those can-

orat. 2. not truely say , the Pater noster ,

S. Hie- who neither are nor desire to be

ron. Ep. the children of God , not think-

ad Da- ing at all of amending themselues.

mas. de

filio pro

digo. *S.* Wherefore is it said , Our Fa-

ther, and not my Father ?

*M.* It is said , Our Father , to the

end we may vnderstand , that we

are all brethren , and as brethren

ought to loue , and be vnited to-

gether, beeing the children of one

and the same Father. It is also said

*S. Amb.*

lib. 1. de

Ep. ad

Cor. c.9 Our Father , to teach vs , that a

com-

common prayer is better then a priuat, and more profitable also vnto him that doth pray: for that whiles ech one saith: Our Father, euerie one prayeth for all, and all pray for euerie one.

*S.* Wherefore is it said, Which S. Greg. art in heauen? is not God in all Niss. de places? orat.

*M.* God is said to dwell in heauē, Dom. Chrys. in cap. 9. Matth. S. Aug. lib. 2. de serm. in monte. S. Cir. cat. 5. Mysta. not for that he is not in all places: but because heauen is the most noble part of the world, and in it doth appeare the greatnes, powre, and wisdome of God. Finally in it, God vouchsafeth to be seene face to face, of the Angels, and blessed men. It may be also said, that God is in heauen, because he dwelleth in a particuler manner, in the Angels, and in Holy men, who are spirituall heauēns:

*S.* Lett vs now come vnto the first petition, what meaneth:  
Halowed

Halowed be thy name ?

*M.* Name in this place, signifieth fame and renowne, as when we say that one hath a great name, because he is knowne of manie. Or that he hath a good name, or an euill name; because he hath a good fame, or an euill fame, being knowne of many, & commended for good, or discommended for badde. Wherefore to sanctifie the name of God, is nothing els, then to publish through the world the knowledge of God, and to conserue it pure and holy in the harts and mouthes of men, as in it selfe it is. And because there are in the vworld manie Infidelles, who know not God, and manie euill Christians, that blasphem, & curse him, therefore those that are the children of God, & haue zeale of the honour of their Father, doe pray with great desire, that

*S. Aug.*  
*lib. 2. de*  
*serm. in*  
*monte.*  
*Cassian.*  
*coll. 9.*  
*S. Bern.*  
*serm. 6.*  
*de qua-*  
*drag.*



that his name may be sanctified that is , that it be throught the whole world knowne , adored, confessed , prayfed and blessed, as is conuenient.

*S.* Seing we desire, that God be knowne , and praised of men, were it not better to demand it of men, then of God ?

*M.* Man is not able of him selfe, neither to know , nor to praise God. And therefore we demand of God, that he will worke with his grace in that manner, that the Infideles , and other sinners may be conuerted, and being conuerted , beginne to knowe and praise his holy name.

*S.* Wherfore is the praier begone with demanding , that the name of God be Sanctified ?

*M.* We are bound to loue God aboue all things , and more then our selues ; and therefore our first  
and

and most frequent desire, ought to be of the glory of God, & for this cause were we created, & endued with reason, to the end we may know, and praise God: wherein also doth consist our chiefest good as we shall say here after.

*S.* Declare vnto me now the secōd petition: They Kingdome come.

*M.* In this petition, in sit place we demande our owne saluation; after that in the first we demanded the glory of God.

*S.* What is to be vnderstood, by the Kingdome of God?

*M.* The Kingdome of God may bee vnderstood three manner of waies. For we finde a Kingdome of nature, a Kingdome of grace, and a Kingdome of glory. The Kingdom of nature is that, where-with God gouerneth all the creatures, as absolut Lord of al things. For albeit peruerse men do euill,  
and

and obserue not the law of God,  
yet God doth raigne ouer them,  
for that when it pleaseth him he  
hindereth their designementes .  
And though he permit them some  
times to haue their desires , after-  
wardes he punisheth them seuer-  
ly : and there is none that can re-  
sist his will, nor that can doe o-  
therwise , then he ordaineth or  
permitteth . The Kingdome of  
grace is that , wherewith God  
gouerneth and ruleth the soules,  
and hartes of good Christians ,  
geuing them spirite , and grace,  
to serue him willingly , and to  
seeke his glory , aboue all things.  
The Kingdome of glory shall be  
in the other life , after the day of  
iudgement:for that then, God will  
raigne with all the Sainctes , ouer  
all thinges created , without any  
resistance. For then all the force  
of the Diuels shall be taken away,  
and

and also of all peruerse men , who shall be shut vp in the eternall prison of hell. In that time shall death also be extinguished, and corruption , withall the temptations of the world & of the flesh , which now trouble the seruantes of God . So, that shall be a quiet , & peaceable Kingdome, with secure possession of perfect and eternall felicitie.

S. Which of these three Kingdomis is spoken of, in this petition?

Tert. lib  
de orat.

Cyp. ser.

6. Ciril.

Cat. 5.

Myfta.

Chryft.

in ca. 6.

Matth.

Aug. lib

2. de ser.

in mote.

Hier. in

6. Math

Cassia.

colla. 9.

M. Not of the first: for that is not to come, but is now come. Neither

of the second, for that is spoken of in the first petition, & is in a great

part already come. But here is spoken of the third, which is to come,

and is expected with great desire, of al those that know the misery of

this life. And so in this petition we demand our chiefe good , and the

perfect glory of both soule , and body.

S. IF

*S.* If the kingdom of God (which we desire may come quickly) shall begin after the day of Iudgement, then we desire, and demand that this world should speedely end, & that the day of Iudgement should come shortly.

*M.* So it is : for though the louers of the world, can haue no worse newes, then to heare the day of Iudgement named : yet the citi- zines of heauen, who liue now as pilgrims, and banished men here below in earth, haue no other greater desire. Wherevpon S. Agustin Cone. saith, that like as before Christ 20. in came into the world, all the desires Psal. 1 of the Saints of the ancient law, 118. v. were directed to the first comming of Christ : so now all the desires of Holy men of the new law, are directed to the second comming of the same Christ, which will bring vs perfect beatitude.

*S. Lett*

*S.* Let vs passe vnto the third petition. What doe those wordes signifie : They will be done , in earth, as it is in heauen ?

*M.* In these wordes is demanded grace , to obserue well the law of God. For that the eternall life , which is the end of man beeing, demanded in the second petition , it was conuenient , that the principall meanes to arriue vnto that end should bee demanded next after. And this principall meanes is the obseruing of the commandementes of God , as our Lord hath said : if thou wilt enter into eternall life:keepe the commandementes. And for so much as we are not able of our selues, to keepe all the commandementes in such sorte as we ought , therefore we demand of God , that his will be done by vs : that is , that he geue vs grace to fulfill his will to obey-  
ing

Math.  
19.

ing wholly, and in all thinges his Holy commandements.

*S.* I desire to know, whether that besides the fulfilling the will of god, in obseruing the commandements, we are bound also to cōforme our willes with Gods wil, when he sendeth vs tribulations?

*M.* We are bound at the least, not to murmur, nor to grudge at the prouidence of God: because *Cyp. ser. de mortali-  
tate.* all that he sendeth or permitteth, he doth it to a good end: to wit, to geue vs occasion of greater me- *Aug. ser. 109. de  
tem.* rite, if we be good: or els to purge vs if we be badde?

*S.* To what purpose is added: In earth as it is in heauen?

*M.* To teach vs, that we ought *S. Ciril. cat. 5.* to endeavour to obey God, and to obserue his Holie commande- *Chryst. in cap. 6:  
Matth. &  
aliu.* ments, vvith that perfection, promptnes, and gladnes, with which the Angells doe obey in  
E heauen:

heauen : who neuer committed any litrel default in obseruing all the commandements of God. It may be also said , that we desire, and demand , that sinners , signified by the earth, may obey God : as the Sainctes doe obey him, who are signified by heauen . Or els that the whole Church , signified by the earth , may intierly obey God , as Christ , who is signified by heauen, obey him.

S. Cyp.  
serm. 6.  
S. Aug.  
lib. 2. de  
serm. in  
monte.  
cap. 11.

S. Let vs come vnto the fourth petition : what meaneth , Geue vs this day our daylie bread ?

M. With great reason , bread is demanded that mainteineth life, after that grace hath bin demanded, which is life it selfe. For that the first thing, that any one beginning to liue desireth , is foode , wherewith life is maintained . But you haue to vnderstand , that in this prayer , spirituall bread is prin-



principally demanded, which is the meate of the soule: and secondarily corporall bread, which is the foode for the body. And by spirituall bread, is vnderstood the most Holy Sacrament of the Altar, that is the Celestiall, and Diuine bread, which merueously nourisheth the life of the soule: and likewise, the word of God is vnderstood, which by preaching or reading of spirituall bookes, helpeth no littel to nourish the same life of the soule. Finally is vnderstood, the inspiration of God, prayer, and euery other thing, which helpeth to maintaine, and increase grace in vs, the which (as it said) is the life of the soule. By corporall bread is vnderstood all that is needefull vnto vs, to maintaine the life of the body, which is as an instrument of the soule, to doe good workes.

*S.* Wherefore is it said, that this bread is ours?

*M.* With great Mysterie this bread is called ours, for if wee speake of the blessed Sacrament, that is our bread, because for our saluation it was formed by the Holy Ghost, in the wombe of the Blessed VIRGIN, and in a certaine manner, bakte in the ouen of the Holy Crosse, and serued vp, on the table of the Altar, by the handes of Priests. And moreover it is ours, because it is the

*S. Cyp. serm. 6.* bread proper of the children, and may not be geuen vnto dogges, that is to say, to Infidels, nor to those that are in mortall sinne. If we speake of the Doctrine, we call it our bread, to witte, that which is distributed by the true preachers, vnto the children of the Holy Church, and not the strange bread, to wit, that which  
all

all Heretikes geue vnto their followers, which is corrupt and pestiferous bread. But if we speake of corporall bread; wee desire, that God will geue vs our owne bread, and not that which belongeth to others, to wit, that he will helpe vs in iust and lawful gaines. And againe, that hee blesse our landes, possessions, and all our labours, to the end, that without iniurie and fraude, we may procure our liuing.

Auctor  
operis  
imper.  
in cap. 6.  
Matth.

*S.* Wherefore is it said, that this bread is daylie?

*M.* It is called daylie, that is to say, bread for euery day, for that vvee desire not superfluous or curious thinges, but simplie that vvhich may suffice for the dayes refection: and as vvell for the soule, as for the body: especially knowing, that we are pilgrims, and strangers in this life.

*S. Cyp.*  
serm. 6.  
*S. Chri-*  
sost. in  
cap. 6.  
Matth.

**S.** Wherefore is it said : Geue vnto vs :

**M.** Because, albeit we are willing to labour to haue bread , as well spirituall as corporall, yet we know that our labours should al be vaine if GOD concurred not with his grace : as we often see that how much soeuer men labour, to sowe, and reape , yet dearth doth happen for the sinnes of the world.

**S. Aug.** We demand also , that God geue  
 ser. 135. vs our bread , that is to say , that not only he helpe vs, to procure & gaine it, but that he also blesse, & sanctifie it, when we vse it : that it may do vs good , and be profitable both to soule and body.

**S.** Wherefore is annexed that

**S. Ciril.** word, this day ?

**Cat. 5.** **M.** The word, this day, signifieth  
 Mysta. the whole time of this temporall

**S. Aug.** life, and so we demand of GOD,  
 Ep. 121  
 cap. 11. that during the time of this life,

he

he sustaine vs , with spirituall and corporall bread , vntill we arriue vnto our heauenly country , where we shall haue no more neede of Sacraments , of preachings , nor of corporal foode. It may be also said, S. Cyp.  
that we demand of God that he S. Chry.  
geue vs to day this bread, because we will not be solicitous for the morrow, not knowing whether we shall be liuing to morow or no .

And so our Lord hath taught vs, Matth. 6  
not to truble our selues , vvith things that be not present. So that we demand this day , the bread which is sufficient for this day : & that for the morrow , we shall demand to morrow.

S. There ariseth a new doubt to me , of that which you haue said : for if we ought not to truble our selues with anie thing , but with that , which is present , they doe euill , that make prouision of

corne, of wine, and of other necessities, for the whole yeare?

*M.* Our Lord, when he taught vs, not to truble our selues with things not present, ment nothing els, but to deliuer vs of superfluous cares, which doe greatly hinder prayers, and other things of greater importance, that belong vnto the gaining of eternall life. And therefore when the care for things to come, is not superfluous: but necessarie, as to make such prouision, as you speake of, it is not euill to thinck of that which is to come. Yea rather such a thought is not of the morrow, but of this day: for that, if we should not thinck of it vntill to morrow, we should not haue so fit time.

*S.* The fifth petition followeth. What meaneth. And forgeue vs our debts as we also forgeue our debtors?

debtors?

*M.* We haue alredy, in the fure petitions that goe before demanded of God, that he will giue vs all good things, as well eternall as temporall: now in three following vve demand, that hee will deliuer vs from all euill past, present and to come. And so you see it is true which I said before, that in this prayer is contained all that we can desire. We demād then in this petition, that GOD deliuer vs from euill that is past to wit, from the sinnes, which we haue committed, for so our Lord declared vnto the Holy *Matth. 6.* Apostles, when he taught them this prayer, that by debtes, they ought to vnderstand sinnes.

*S.* For what cause are sinnes, called debtes?

*M.* For three causes. First because euery man that sinneth,

E s remain-

remaineth debter to satisfie God for the iniurie , which he hath done him . Secondly , because he that sinneth , doth transgresse the law of God, and because the same law promiseth reward to all that obserue it , and punishment to him that doth not obserue it, therefore he that obserueth it not remaineth debter to pay the penalty . Thirdly , because ech one of vs is bound to cultiuat (or manure) the vinyard of his soule and to yeald to God the fruite of of his good workes . Therefore he that doth not good workes , and much more hee that doth euill workes, in steed of good is debter to God , who is the true Lord of al vinyardes. And because all we do often faile, as well in doing that we ought not , as in not doing that we ought , therefore it is conuenient, that often times eu e-  
rie



rie day we humbly desire of God that he remit vnto vs our debtes.

*S.* Wherefore is it added, as we also forgiue our debtes?

*M.* Here likewise by debtes are vnderstood the offences and iniuries vvhich vvee receaue of our neighbours. And wee desire of God, that he will pardon our offences, as wee pardon them, that haue offended vs: for that, like as he who pardoneth the offences receaued of his neighbour, is more disposed to receaue pardon of his offences, committed against God, so contrariwise, hee that will not pardon the iniuries of his neighbour, doth make himselfe vnworthy, that God should pardon him. Finally, in saing that we pardon the iniuries of our neighbour, wee make knowne, that mercie doth please, vs and that we make account, that to

Greg.  
Niss.  
orat. 5.  
de orat.  
Dom.

pardon

pardon is a magnanimous , and a noble thing . To the end that vwhen vvee demande mercie of God, he may not answer vs , how wouldest thou , that I should vse mercie towards thee , seeing thou dost hate mercie towards others ? and how dost thou demand pardon of me , seeing thou esteemest pardoning as an acte of a basse minde ?

S. Declare then vnto me , I pray you , the sixt petition . And leade vs not into temptation.

S. Cyril. *M.* In this petition is demanded  
 cat. 5. helpe against euill to come : to  
 Ambr. lib. 5. de wit , against temptations , which  
 Sac. c. 4. are occasions that make vs fall in-  
 Hilar. & to sinne . Here you haue to know,  
 Hier. in that principallie it is demanded ,  
 cap. 26. that God permit vs not to be van-  
 Matth. quished, and ouercome by tempta-  
 Aug. Ep tions. And because temptations are  
 121. cap dangerous, and the victory doubt-  
 full

full, therefore we demande also that God permitte vs not to be tempted, chiefly when he seeth, that the victory shall not be ours; but the Diuells: and of this you are to draw an excellent lesson, to wit, that not only the Diuell can not ouercome vs, but also, that he can not so much as tempt vs, if God do not permit him,

Greg.  
Niss.  
orat. 5.  
S. Cyp.  
serm. 6.  
S. Chri  
in 6.  
Matth.

S. I do not well vnderstand that speach: Lead vs not into temptation. For it may seeme, to haue this sense: that God vseth to leade men into temptations, and that we desire him, not to do it?

M. To bring or leade, into temptations, whether it be to tempt to euill, or to cause one to fall into sinne, is proper to the Diuell, and pertaineth in no respect to God, Iacob 2. who greatly hateth sinne. But after the manner of speaking in Holy Scripture, vvh<sup>en</sup> GOD is said.

said to induce or leade into temptation, it is nothing els, but to permitte, that one be tempted, or ouercome by temptation. So the sense of this petition is no other, but, as we haue said, that knowing our owne weakenes, and frailtie, and on the other side, the subtiltie, and force of the Diuell, we desire of God, not only that he will not permit vs, to be ouerthrowen by temptations, but also that he permit vs not to be tempted, if he see not, that we shall remaine victorious.

*S.* The last petition remaineth. But deliuer vs from euill. What euill is spoke of in this petition?

*M.* This last petition doth in part confirme the former petitions, and partly it addeth some thinges more. And therefore it saith: But deliuer vs from euill, that is, I do not only demand that thou remit

*S. Cyp.  
serm. 6.*

vnto

vnto vs our finnes past, and defend vs from finnes to come, but moreouer, that thou deliuer vs also from all present euill. And marke well, that our Lord with great wisdome teacheth vs, to demand to be deliuered from all euill & commeth not to particulars, as to pouertie, sicknes, persecutions, and the like. For that oftentimes it doth seeme vnto vs, that a thing is good for vs, which God doth see is euill. And contrariwise it seemeth to vs, that a thing is euil, which God seeth is good for vs. And therefore according to the instruction of our Lord, we demand, that he deliuer vs from all that, which he seeth is euil for vs, be it prosperitie, or aduersitie.

*S.* What meaneth Amen?

*M.* This is an Hebrew word, and (as I haue already said vnto you) it signifieth so be it: or so it is.

And

*S. Aug.*  
lib. 2. de  
serm. in  
monte.  
*Beda &*  
*Ruper.*  
in 6.  
*Matth.*

And as in the end of the Creede Amen signifieth so it is, and, so I belecue, in like manner. in the end of the Pater Noster, Amen signifieth, so de it, so I desire, & so I pray that it may be dond.

---

CHAP. 5. *The declaration of the Aue Maria.*

SCHOLAR.

**N**ow you haue declared to me the Pater noster, I desire that you declare also, the Aue MARIA?

*M.* I will doe it willingly, for desire that you bee most deuout to our blessed Ladie. The Aue Maria in our vulgar tongue is this: Haile Marie full grace, &c.

*S.* What meaneth it, that to the Pater noster, the Aue Maria is ioyned, rather then any other prayer?

*M.* For so much as we haue no aduocate nor intercessor vvith Christ,

Christ, more potent then his Mother, therefore when we haue said the prayer, vvhich Christ hath taught vs, we repaire also to his Mother, to the end that shee by her intercession, may helpe vs to obtaine, that we haue demanded, in saing the Pater noster: like as in this world, when we haue geuen a supplication to the Prince, we commend the busines vnto the most potent that is in the court.

S. Who composed the Aue Maria?

M. GOD himselfe hath composed it. For albeit hee taught it not by his owne mouth, yet hee taught it, by the mouth of the *Archangell Gabriell*, of *Sainct Elizabeth*, and of the Church. For those wordes, Haile MARIE full of grace, our Lord is with thee, blessed art thou amongst women: were spoken by the *Archangell Luc. 1. Gabriell*, but hee spake them, as  
 Gods

Gods Embassadour , and so he  
speake them as from God , & God  
speake them by the mouth of his  
Embassadour. Those other words:  
and blessed is the fruite of thy  
wombe , Saint *Elizabeth* speake :  
but she speake them , vwhen she  
**Luc. 1.** vvas replenished with the Holy  
Ghost , as the Euangelist Saint  
*Luke* testifieth. Whereby it appea-  
reth , that the Holy Ghost speake  
them by the mouth of Saint  
*Elizabeth* : All the rest , Holy  
Church hath added , vvhich is  
gouerned , & taught by the same  
Holy Ghost. So that it may well  
be said, that after the Pater noster  
vvhich Christ taught vs by his  
ovvne mouth , the Aue Marica  
is the most excellent prayer , that  
can be found : being composed  
by the same God , & taught vs , by  
the mouth of his seruantes .

S. Let vs come then to the de-  
claration



clartion. Wherefore do we say,  
Haile Maria?

*M.* This a salutation, vvhich we giue vnto her, to shew that vve are freinds, and of acquaintance, and therefore dare come to speake vnto her. And we vse the wordes of the Angell for that wee knowe that she is pleased to heare often that newes vvhich the Angell brought her, when hespeake the same vvords: and shee reioyceth also, that vvee are mindefull thereof, and that we are greatfull to God for so great a benefit.

*S.* What meaneth, Ful of grace?

*M.* The grace of God worketh three principall effects in the soule. It vvipeth out the sinnes, which are as spots that defile the soule: it adorneth the same soule with giftes and vertues: and finally it is ableth to doe  
meri-

Can. 4.

meritorious vvorkes , greatfull to the deuine Maiestie. Our Lady is full of grace , because touching the first effect, she neuer had any spotte of sinne , neither originall nor actuall : neither mortall, nor veniall . Touching the second, she had all the vertues and gistes of the ho'y Ghost , in the highest degree . Touching the third she did workes so gratfull vnto God, and so meritorious , that she was worthy to be assumed in body and soule aboue all the orders of Angels .

*S.* It seemeth not that our Ladie had more grace then other saints. For I haue often heard, that Saint *Stephen* and other Saints were full of grace :

*M.* How much soeuer it is said of other Saints , that the vvere full of grace , yet our Lady had most grace of them all for that she

she was made by GOD capable of more grace, then any other Saints, as for example if many vessels one greater then an other were filled with balme, al should bee full, and yet in the greatest should be more balme, then in the other. And the reason of this is, because God doth make men capable of more or lesse grace, according to the offices vvhich he giueth them. And for so much as the greatest office that hath beene giuen to a meere creature, was to be the mother of god therefore our Lady was made capabale of, & filled with more grace, then any other meere creature.

*S.* What meaneth our Lord is with thee?

*M.* This is an other singular praise of the Blessed Virgin, vvhich signifieth to vs, that our Lord hath beene with our Lady from

S. Aug.  
de nat.  
& gra.  
cap. 36.

from the beginning of her conception, with a perpetuall assistance, gouerning here, directing here, & defending here. And hereof it commeth that shee neuer committed any sinne, either in thought, in worde, or in deede. Whereupon God hath not only adorned this most Holy Virgin with all graces, but hee would also remaine alwayes with her as guardian of so great a treasure.

S. What meaneth, Blessed art thou amongst women?

M. This is the third praise, which is geuen to our Blessed Ladie, in which is declared, that shee is not only full of all the graces, which can belong to a VIRGIN: but of those also which can belong vnto a wife, and thereby doth absolutely surpasse all other women, which haue beene, or shall bee. The benediction of a  
married

married woman is fecunditie, and this was not wanting to the blessed Virgin, seeing shee hath brought forth a Child, which is more worth then a hundred thousand children. It may also be said, that shee is mother of a very great number of children: for that all good Christians, are brothers to Christ, and consequently are children to our Ladie, not by birth, and nature in which manner only Christ is her child, by loue, and motherly affection. which she hath towards all. Whereupon she is worthily said to be blessed amongst all women: because others had either the glorie of virginie without fecunditie, or the benediction of fecunditie without Virginie: she ouelie had ioyntly, by a singular priuiledge of God, the honour of perfect Virginie, vvith the bene-

benediction of the highest & most happy fecundity.

*S.* What meaneth. And blessed is the fruit of thy wombe **I E S V S**?

*M.* This is the fourth praise, which is geuen to our Lady, that shee is not only worthy of honour, for that shee hath in her selfe: but for that also, which is in the fruit of her wombe. Because the praise of the fruit redoundeth to the tree, & the glory of the childe redoundeth to the Mother. And

*Rom. 9.* because **I E S V S** is not onlie true man, and Blessed amongst men; but is also God, blessed aboue all thinges, as *S. Paull* teacheth vs, therefore his Mother is not onlie blessed amongst women, but shee is blessed amongst al the creaturs, as well in earth, as in heauen.

*S.* Declare vnto me I pray you that which remaineth of the Aue **M A R I A**

*M.* In

*M.* In the wordes following, the holy Church reparing the principall praise of our Lady, which is to be the mother of God, and so shewing that she can obtaine of the same God, what she pleaseth, desireth her to make intercession for vs, who haue great need thereof being sinners, and that she help vs whiles we liue, and in particular, at the point of death, when we shalbe in greatest danger.

*S.* I would gladly knowe, wherefore it ringeth to the Aue Maria, three times in the day, to wit, in the morning at midday and in the euening?

*M.* To the end we may vnderstand, that we haue need to make recourse often to the help of God, and of the Saints: being in the midst of enemies visible and invisible. And that we ought not to think it sufficient to haue re-

cours to the armour of prayer in the beginning of our workes , but that we must doe the same in the progresse , and in the end. There is also an other mysterie in this ringing thrise to the Aue Maria. That is , Holie Church vvould haue vs continually to remember the three principall mysteries of our Redemption, the Incarnation, the Passion, and the Resurrection. And therefore willeth that we salute our blessed Ladie in the morning , in memorie of the Resurrection of our Lord : at midday , in memorie of the Passion : and at night, in memorie of the Incarnation. Because as we are certaine, that our Lord was nayled on the Crosse at midday , and rose in the morning; so it is probably thought that the Incarnation was in the night.

Sapient.  
18.

CHAP.



CHAP. 6. *The declaration of the  
tenne commandementes.*

---

## SCHOLAR.

**H**A V I N G now vnderstood the Creede, and the Pater noster, with the Aue Maria: I desire, that you would declare vnto me the tenne commandements of the law of God: for that this is the third principall part of the Christian Doctrine, as you told me in the beginning.

*M.* You haue reason to desire to learne, and to vnderstand well the tenne commandements of the law of God, because that faith, & hope without charitie, and without obseruing of the law, are not sufficient to saluation.

*S.* What is the cause, that seing in the world, and in the Church there are so many lawes, and commandementes, this law of the

ten commandementes is preferred before all the rest?

*M.* Many reasons may be alleged, concerning the excellencie of this law. First, for that this law was made by GOD, and written by himselfe, first of all in the hartes of

*Exod.* men, and afterwarde in two ta-  
*13. & 34* bles of stone. Secondly, because this is the most ancient law of all others, and as the fountaine of all the rest. Thirdly because this is the most vniuersall law that is to be found: for it bindeth not only Christians, but Iewes also and Gentiles: as well men as women, as well rich as poore, as wel princes as priuat men, as well the learned

*S. Tho.* as the ignorant, Fourthly, because  
*1. 2. q.* this law is immutable, and can-  
*100. 4. 8* not be taken away, nor dispensed with all by anie. Fifthly, because it is necessarie to euerie one to saluation, as our LORD hath often taught

taught vs , in his Holy Gospell. *Math.*  
 Lastly , because it was promulgat <sup>19.</sup>  
 with greatest solemnitie in mount  
 Sinay , with sound of Angelicall *Exod.*  
 trumpettes , with great thunder , <sup>20.</sup>  
 and lightning from heauen , in  
 the presence of all the people of  
 God.

*S.* Before you come to the decla-  
 ration of the commandements in  
 particular , it would be gratfull  
 to me to vnderstand briefly the  
 summe, and order of them?

*M.* The end of all the comman- *Rom.*  
 dementes is the loue of God , and <sup>13.</sup>  
 of our neighbour: for they al teach *1. Tim 2*  
 vs , not to offend God , nor our  
 neighbour: and for this cause they  
 are deuided into two partes , and  
 were written (as I haue alredy said)  
 in two tables of stone. The first *Clem.*  
 part contayneth three comman- *Alex.*  
 dementes , which instruct vs of *Strom. 6*  
 the bond we haue to God. The

**Aug. q.** second containeth seauen other  
**71. in** preceptes, vvhich teach vs the  
**Exod. &** bond, vve haue to our neighbour.  
**Ep. 119** But you must knowv, that albeit  
**cap. 11.** in one table there vvere no more  
then three preceptes, and in the  
other seauen: yet the two tables  
were equall, and both full written:  
for the three first were written  
with more wordes, and the other  
seauen with fewer: and so the sea-  
uen shorter preceptes vvere e-  
quall touching the vwriting vnto  
the three longer.

**S.** Wherefore are the comman-  
dements of the first table three?

**M.** Because they teach vs to loue  
God, vvith hart, with tongue, and  
with worke.

**S.** Why are the commandemēts  
of the second table seauen.

**M.** Because, one teacheth vs to  
do good to our neighbour, the o-  
ther fixe teacheth vs to do him no  
euill

euill. First in his person, after in his honour, lastly in his goodnes. And that neither in thought, vvorde, nor deede.

S. Let vs novve come vnto the commandementes them selues. And first shevve me the vvordes vvhere with the were written by God in those tables.

M. The vvordes are these: I am Exod. 20. & Deut. 5. the Lord thy God, which brought thee forth, out of the land of Egypt, from the house of seruitude.

1. Thou shalt not haue strange Gods in my sight.

2. Thou shalt not take the name of the Lord thy God in vaine.

3. Remember that thou sanctifie the Sabaoth day.

4. Honour thy father, and thy mother.

5. Thou shalt not murder.

6. Thou shalt not commit adulterie.

F 4

7. Thou

7. Thou shalt not steale.

8. Thou shalt not beare false witness against thy neighbour.

9. Thou shalt not desire thy neighbours wife.

10. Thou shalt not couet thy neighbours goods.

S. What meane those wordes which goe before the commaundementes?

M. In those wordes are yelded foure reasones, to shew that God can giue a law, and that we are bound to obserue it. The first reason is in the word; I am the Lord, because god being our chief & highest Lord. Who hath created vs of nothing, he may doubtles giue vs a law, as to his proper seruants. The second is in that word, God, because that worde signifieth that our Lorde is not only Lorde (or Maister) but he is also Supreame Iudge, and gouernour

nour, and as such a one can giue a law, and punish those that obserue it not. The third is in that word, thyn, because besides the bond which wee haue to obey God, as seruants their master, and as subiects their Prince; we haue an other bond, by reason of the packt vvhich God doth make with vs, and we with him, in holy Baptisme. For therein God taketh vs for his owne adopted children, and wee take him for our proper Father: as God also taketh all the faithfull for his particular, people, and the faithfull take God, for their owne proper God and Lord. The fourth is in those wordes, which brought thee forth, out of the land of Egypt, out of the house of seruitude; for that besides so many other bonds, there is this of gratitude for that God hath deliuered

vs from the seruitude of the diuel,  
& of sin, which was signified by  
that seruitude of *Egipt*, & of *Pha-  
rao*, from the which the same God  
deliuered the people of the Iewes.

*S.* Declare vnto me now the  
first Commaundement?

*M.* The first Commandement  
containeth three partes. The first  
is, that we ought to haue God for  
God. The second, that we must  
not take any other thing for God.  
The third, that we must not make  
Idoles, to wit statues or Images,  
taking them for Gods, and that  
we must not adore the same I-  
doles.

*S.* Declare vnto me the first part?

*M.* God will be taken for that  
vvhich he is, to vvit, for true  
God, which is done by exerci-  
sing foure vertues towardes his  
deuine Maiestie, to wit, Faith,  
Hope, Charitie, and Religion,  
He



He that beleeueth in God, taketh God for God : becanse he taketh him for the chiefe veritie : and in this the Heretickes doe sinne for they doe not beleeu in him . He that hopeth in God , taketh God for God , for that he holdeth him for most faithfull , most pitifull , and also most potent , confidently considering that he can , and will help him in al his necessities. And in this point those doe sinne , that despaire of thy mercie of God , or doe trust more in men , then in God , or so much in men as in God . He that loneth God aboue all thinges , taketh God for God , for that hee taketh him for the chiefe goodnes. And in this point those doe sinne , that loue any creature whatsoever more then God , or equall with God . And much more doe they sinne , that hate God . Finally , who soeuer adoreth

adoreth God vvith greatest reuerence as the vertue of Religion teacheth vs, taketh God for God: for he taketh him for the first beginning, & author of al things: & in this point they offend, that beare small respect to God, and to thinges consecrated vnto him, as Churches, hallowed vessals. Priestes, and the like, and those also that honoure men equallie vvith God, or more then God.

*S.* Declare I praie you the second part of this commandemenr.

*M.* In the second part God wil-  
leth and commaundeth, that vve  
take not created thing for God.  
And in this the Gentiles offended  
in ould time, vvho not knowving  
the true God, did take, and adore  
for God diuers creatures, as the  
sunne, the moone, or some dead  
men. In the same Inchanters, &  
witches offende, and all forcerers,  
negro-

negromancers , and soothsayers ,  
vvhho giue to the diuell of hell that  
honour vvhich is due onely to god  
and some of them take him and a-  
dore him for their God , & thinke  
by his meanes to fortell thinges to  
come , or to find treasures , or to  
attaine vnto other their dishonest  
desires . For the diuel being dead-  
lie enimie to all mankinde , de-  
ceiueth often this poore sorte of  
people , and vvith vaine hopes  
causeth them to committe manie  
finnes, and in the end to lose their  
soules , and manie times their bo-  
dies also.

*S.* Declare to me the third part ?

*M.* In the third part , God doth  
Command , that not only we take  
not the things created by him for  
God, as hath beene said, but that  
much lesse we make to our selues  
any thing to take it, and adore it  
for God. Wherein the gentiles of-  
fended

fended, who were so blind, that they made Idols, to wit, statues of gold, or of silver or of wood, or of stone and made it be thought that they were Gods. Chiefly because the diuels some times entered into them, & caused them to speake or to moue them selues, & so they sacrificed vnto them, and adored them. And because the Holy Martyrs, would not in any wise, doe the same; they put them to death with most cruell torments.

*S.* Is there any thing els in this Commandement?

*M.* There is annexed by God a terrible threatning, to those that doe contrary to this Commaundement, and a great promise, to those that obserue it. For after the geuing of the Commaundement, God speake those wordes, I am a ielous God, who punish not only those, that loue me not, but

but their posterity also, vnto the fourth generation: and shew mercie to those that loue me, vnto a thousand generations. Where marke wel, that our Lorde saith that he is a iealous God, to the end we may vnderstand, that he can punish most greuously, because he is God; and that he will punish most greuously, because he is iealous of his honour, & of iustice, & of right: and therefore cannot beare with impiety, and iniquitie. which is against those that sinne continually, & yet liue merely, as if God had no care thereof. But by this you see God hath care and will shew it, when time is.

*S.* What meaneth it, that God punisheth such as do euill, vnto the fourth generation: & giueth rewarde vnto those that doe well vnto a thousand generations?

*M.* God punisheth vnto the fourth.

fourth generation , for that for the most part , a man doth not liue longer , then to see the children of his nephewes , or at the most nephewes to his nephewes : and he will not punish others of his posteritie , then the sinner him selfe may see. But in doing well , God extendeth him selfe not only vnto the fourth generation , but vnto a thousand , if there were so manie. For that our Lord is more inclined to reward then to punish : because that he rewardeth , is of his owne goodnes , and therefore he doth it very willingly : but that he punisheth anie , it commeth of our sinne , and therefore he doth it as it were , perforce , to wit , vrged by our peruersnes.

*S.* Wherefore is this threat , and this promise ioyned to the first commandement only ?

*M.* Because this is the principall  
com-

commaundement, and of more importance then the rest. Againe for that it is the first, and so being spoken of the first, it may be vnderstood also of the rest.

*S.* I desire to knowe how the honour which we giue to Saints, and their Reliques and Images, is not against this Commaundement. For it seemeth that we adore all these things, seeing we kneele vnto them, and pray vnto them, as we doe vnto God? Ephes. 5  
1. Tim.

*M.* The Holy Church is the spouse of God and hath the Holy Ghost for her master. And therefore there is no danger, that she should be deceiued, or that shee should doe, or teach others to doe any thing, that were against the Commaundements of God. And to come to the particular, we doe honour and call vpon Saints, as freinds of God, who can helpe vs 3.  
  
S. Aug  
lib. 20.  
cont.  
Faust.  
cap. 11.

vs with their merites, and prayers before him: but we do not take them for Gods, neither adore them as God: neither importeth it that we kneele, because this reuerence is not proper to God alone: but is done also vnto creatures of high dignitie, as to the Pope: and in manie places Religious persons kneele vnto their Superiours. So that it is no maruel if that be done vnto Saintes, who raigne with Christ in heauen, which is done vnto some men in earth.

Like-  
wise chil-  
dren to  
their pa-  
rents, &  
subiects  
to their  
Prince.

*S.* But what shall we say of the Reliques of Saintes, which vnderstand nothing: & yet we kneele and pray vnto them?

*M.* We do not pray to the Reliques, which we know well do not vnderstand: but we honour the Holy Reliques, as those which haue beene the instruments of the Holy soules, to do manie good workes,



workes , and shall againe in their times be liuing bodies, & are to vs in the meane time deare pleadges of the loue, which the Saintes did; and do beare vnto vs. And therefore we do pray , before the same Reliques vnto the Saintes , desiring them by these deare pleadges which we keepe of them, that they remember to helpe vs , as we remember to honour them.

S. Amb.  
lib. de  
viduis  
S. Ieron.  
cont. vi-  
gilant.

S. The same perhaps may be said of Images.

M. So it is , for the Images of our Lord , of our Ladie , and other Saintes , are not taken by vs for Gods: & therefore they cannot be called Idols, as those were of the Gentiles: but they are holden for Images, which make vs to remember our Lord, our Lady, and other Saintes: and so they serue such as cannot read , in place of bookes. For that by Images they learne manie

Concil:  
Nic. 2.

S. Da-  
mase.  
in orat.  
de alma.

S. Greg  
Ep. ad  
Seren.

many mysteries of our Holy faith :  
and the life, and death of manie  
Saintes . And the honour we doe  
vnto them , we do it not because  
they are figures of paper, or of me-  
tall , or because they are well colo-  
red , and well made : but because  
they represent vnto vs our Lord,  
our Lady , or other Saintes : and  
for that we know , that the Images  
do not liue , nor haue sense , being  
made by the handes of men : we  
do not demād any thing of them :  
but we pray before them ; vnto  
those whome they represent vnto  
vs, to wit, our Lord , our Lady, or  
other Saintes.

Concill.  
Triden.  
sess. 25.

*S.* If Reliques , & Images do not  
vnderstand : how then doe they  
worke so many Miracles to such  
as do recommend them selues vn-  
to them ?

*M.* God worketh all the miracles:  
but he worketh them often by the  
inter-

intercession of Saintes, and chiefly of our blessed Lady : & often times he doth them vnto those, who pray vnto the Saintes before their Reliques or Images , and some times he vseth the Reliques & Images, as instruments of such Miracles, to shew vnto vs, that our deuotion towards the Saintes, and towards their Reliques , and Images , doth please him.

*S.* When therefore it is said, that one is recommended to such Reliques, or such Images, & hath received grace, it is to be vnderstood that he is recommended to that Saint , to whome those Reliques or Images pertain: and that God, by the intercession of that Saint , and by the meanes of those reliques or Images, hath done him that grace.

*M.* So it is : and I am glad , that you haue well vnderstood, all that I haue said vnto you.

*S. I*

S. I would lastly know for what cause, God the Father is painted like an ould man, and the Holie Ghost like a Doue, and the Angels like young men with winges, seeing God, and the Angels are spirites, and haue no corporall figure, which can be drawn by painters, as picturs of men may be.

M. When God the Father is painted in forme of an ould man, and the Holy Ghost in forme of a Doue, and the Angels in forme of yongmen, that which they are in themselues is not painted: because as you haue said, they are spirites without bodies, but that forme is painted, in which they haue sometimes appeared. And so

Dan. 7. God the Father is painted like an  
 S. Tho. ould man, because he appeared in  
 in 4. dist. that forme, in a vision to *Daniell*  
 48. q. 5. the Prophet. And the Holie  
 2. 2. Ghost is painted, in forme of a  
 Doue,

Doue, because in that forme he appeared vpon Christ, when he vvas Baptised by Saincte *John Baptist*. And the Angels are painted in forme of young men, for that they haue sometimes so appeared. Moreouer you are to know, that many thinges are painted, to make vs vnderstand, not what they are in themselues, but what properties they haue, or what effectes they vie to worke. So Faith is painted like a woman, with a chalice in here hand, and Charitie with manie littel children about here, and yet you know vvell, that Faith, and Charitie are not women, but vertues. So it may be said, that God the Father is painted in forme of an ould man, to make vs vnderstand, that he is most ancient, to wit, eternall, and before all created things. And the Holie Ghost is painted in likenes of

Ioan. 1.  
Gen. 18.  
& 19.  
Tob. 5.  
& 12.

of a Doue, to signifie the giftes of innocency, purity, and sanctity, which the H. Ghost worketh in vs. And the Angels are painted like young men, because they are alwaies, faire, and full of strength: & with wings, because they are ready to passe whither it shall please God to send them: & with white garments, & with H. stoales, because they are pure, and innocent, & ministers of his diuine majestie

---

*Of the second commandement.*

SCHOLAR.

**L**ET VS come to the second commandement: what meaneth, thou shalt not take the name of God in vaine?

*M.* In this commandement is handled the honour, & dishonour of God touching wordes, that is, honour is commanded, and dishonour is forbidden. And this  
com-

commandement may be diuided into foure partes : because God is honored, or dishonored by words, in foure sortes . First. God is honoured by naminge him often with charitable affection : and is dishonored by often naming him to no good porpose . Secondly, he is honored by an oath , and he is dishonored by periurie . Thirdly, he is honored by obseruation of vowes, and dishonored by breaking of vowes once made . Fourtly, he is honored by calling vpon him and prayeing him , and dishonored by blaspheming and cursing him.

*S.* Declare to me the first part.

*M.* In simplie naming God , as also our Ladie , and other Saintes. one may do well , and euill . For those that loue God much , remember him often, & often speake of him : and they do it with deuotion,

G

tion,

Theod.  
9. 41. in  
Exed.

tion, & affection, as is seene in the Epistles of *S. Paul*, where the Holy name of *I E S V S* Christ is very often read. For as *S. Paul* had Christ in his hart, so he had him in his mouth. But there be others, who of an euill custome, when they are angrie, or when they iest, not regarding what they say, name God or some Saint, because nothing els comes to their minde. And this is euill: for it is a kinde of tearing the most holy name of God. Which is (to geue you an example, though not equall) as if one hauing a precious garment, should weare it in all places, and at all times, not regarding the preciousnes thereof.

*S.* Declare now the second part, which concerneth swearing.

*M.* An oath or swearing is nothing els, but to call God as witnes of the truth. But that it be lawfully done three thinges ought to accom-



companie it, to wit, truth, iustice, and iudgement, as God him selfe doth teach vs, by the mouth of the Prophet *Jeremie*. And as God *Jeremie* is honored by an oath made with dew circumstances, we professing thereby, that he seeth all thinges, and is the souereigne truth, and defender of the truth: so by the contrarie the same God is greatly dishonored, when an oath is made without truth, or without iustice, or without iudgement: for he that so sweareth maketh shew that either God is ignorant of the matter or that he is a freinde of lying, and of iniquitie.

*S.* Declare, I pray, in particular what is to sweare with truth.

*M.* That one may sweare vvith truth, it is necessarie, that he do not affirme with an oath, anie thing but that he certainly knoweth to be true: and that he pro-

mise not with an oath anie thing but that he will vndoubtedly performe. Whereupon they are periured, and sinne greuously, that affirme with an oath, such thinges as they know are false, or do not know to be true. And in like manner those that promise by oath that, which they meane not to fulfill.

*S.* What meaneth to sweare with iustice?

*M.* The meaning is, that a man promise not with an oath, to do anie thing, but that which is lawfull. And therefore they sinne most greuously, who promise with an oath, to reuenge iniuries, or to do anie thing that displeaseth God. Neither ought they to obserue such promises: neither do they binde in anie sorte. For no man can be bond to do euill, for so much as the law of God bindeth vs that we must not do it.

*S.* What

S. What meaneth to sweare with iudgement?

M. The meaning is , to sweare with aduifment, and maturely : considering that it is not conuenient to call God to witnes, but in needefull thinges of great importance, and with much feare & reuerence. And therefore they offend , that for euerie trifle , yea playing & iesting do sweare. Who by this euill custome of swearing often , do easely incurre periurie, which is one of the greatest sinnes that can be committed. Where-  
 vpon as well our Lord in the Gos-  
 pell, as Saint *Iames* in his Epistle,  
 do commā that we do not sweare  
 that is, without necessitie. And  
 Holie men do yeelde the reason  
 thereof ; because an oath beeing  
 inuented for remedie of the weak-  
 nes of a mans credit, for that men  
 do hardly belecue one an other,  
 there-

Math. 5  
Iacob 5.

S. Aug.  
lib. 1. de  
ser. Do.  
in mon.  
cap. 30.

S. Chry. therefore an oath ought to be vsed  
 hom. 36 as we vse a medicine , which is  
 37. & not often to be taken , but as sel-  
 38. ad dome, as well may be.  
 popul.

Anti. S. Declare then , if you please,  
 the third part of this commande-  
 ment, which consisteth in vowes?  
 M. A vow is a promise , made to  
 God , of some good thing , grate-  
 full to his diuine Majestie. Where  
 you haue to consider three things.  
 First that a vowe is a promise, and  
 therefore it sufficeth not to the

S. Tho. making of a vowe to haue a pur-  
 2. 2. q. pose, and much lesse a desire to do  
 88. 2. 1. anie thing : but the expresse pro-  
 mise is required, either by word of  
 mouth , or at the least in hart . A-  
 gaine you haue to consider , that  
 this promise is to be made to God,  
 to, whome vowes do properly be-  
 long . And when you heare that a  
 vowe is made to our Ladie , or to  
 other Saints , you must vnderstand  
 that

that the same is principally made to God, but in the honour of our Ladie, or other Saints, in whome God remaineth, in a more particular manner, and more excellently then in the other creatures. So that a vowe made to a Sainte, is nothing els but a promise made vnto God, to honour the memory of such a Saint, with some present: that is to honour God him selfe in his Sainte. Thirdly you haue to knowe, that a vow can not bee made but of a good thing, and gratfull to God, as Holy Virginitie, voluntarie, pouertie, and the like things. Wherefore he that should vowe to commit any sinne, or anie act not pertaining to the seruice of God; yea or anie good thing, which should hinder a greater good, should not make promise of a thing gratfull to his diuine Majestie, & therefore should

not do him honour, but dishonour and he should sinne against this second commandement. As he also sinneth greuously against the same commandement, that maketh a vowe, and fulfilleth it not so fowne as he can. For God commandeth in Holie Scripture, that who soeuer maketh a vowe, do not only remember to fulfill it, but also that he slacke not to do it,

Deut.

23.

Eccles. 5.

*S.* Declare to mee the last part, vvhich treateth of the praise of God, and of blasphemie.

*M.* God commandeth in the last part of this second commandement, that a man shall not blaspheme: but contrariewise, that he praise, & blesse his Holy name. And first, for so much as appertaineth to the praise, there is no difficultie at all: beeing manifest that all good thinges comming vnto vs from God, and all the workes of  
God

God being full of wisdom, of justice, and of mercie, it is reason, that in all thinges he be praised, & blessed. But touching blasphemie, it is necessarie you know that blasphemie is nothing els, but an iniurie done in wordes to God, in him selfe, or in his Saintes. And there are found six sortes of blasphemies. The first, when that is attributed to God, which is false, as that he hath hornes, or like indignitie. The second, when that is denied to God, which belongeth to him, as Power, Wisdom, Justice, or other excellences. As to say, that God can not do, or seeth not some thinges, or that he is not iust. The third, when that is attributed to anie creature, which is proper to God, as if one say, that the Diuell knoweth the thinges that are to come, or can worke true Miracles. The fourth,

S. Tho.

22.q.13

G 5

when

when one curseth God , or our  
Ladie , or other Saintes . The fift,  
when some members of Christ ,  
or of Saintes are named , to doe  
them some iniurie , as if there  
were anie thinges in them , to be  
a shamed of, as be in vs. The sixt,  
when one nameth some partes  
of Christ , or of Saintes , to iest  
at them , as to say : To the beard  
of Christ : or , of Saint *Peter* : or  
other like thinges : vvhich the  
enuie of the Diuell , and the wic-  
kednes of man hath found out.

*S.* I desire to know how great the  
sinne of blasphemie is ?

*M.* It is so great , that it is in a  
manner the greatest of all other :  
which may be vnderstood by the  
paine that it meriteth . For that  
in the ould Testament, God com-  
manded, that blasphemers should  
presently be stoned by all the  
people . As the ciuill lawes do also  
punish

Leu. 24.  
Iustm.  
Nouell.  
77. Dia-  
log. lib.  
4. c. 18.



punish blasphemers with death. And Saint *Gregorie* writeth that a littel childe of five yearesould, hauing learned to blaspheme Gcd, and not being corrected by his father, died in his fathers lappe, and his soule was carried away by Diuels (that appeared visiblie) into hell fire. Which was neuer read to haue happened for anie other sinne. Whereby we may see what diligence ought to be vsed in auoyding so great an offence of his diuine Majestie: & the auoyding of this sinne, ought to be the more easie, seeing there is no commoditie, nor pleasure gotten by it, as by some other finnes there is, but the onlie hurte, which the sinne bringeth with it. And yet we ought neuer to sinne; though we could gaine neuer so great commoditie, or pleasure thereby.

OF

*Of the third Commandement.*

---

SCHOLAR.

**I** HAVE vnderstood the two first Commaundementes, now I desire that you wil declare to me the third.

*M.* The third commaundement, which is of keeping holy the feasts is something differing from the others, because all the others to wit, the two that goe before and the seauen which follow are wholly naturall, and binde not only Christians, but Iewes and Gentiles also: but this third is in part naturall, and biudeth al men: and in part it is not naturall, neither bindeth it all. For that to sanctifie the feastes, that is, to haue some dayes for holy, and to be spent in holy workes, and chiefly in the seruice of God, is a naturall precept: for that naturall reason teacherh.

teacheth it to all men ; and so in all partes of the world some day is obserued feastiuall. But the ordaining of such a day , that is , that it should be one , rather then another , is not naturall. And therefore with the Iewes the principall feaste was Saturday , with Christians it is the Sunday .

*S.* For what cause did God command that the Iewes should obserue the Saturday , rather then any other day ?

*M.* There are two principal reasons . The first is because on the Saturday God finished the frame of the world : And therefore he would , that day should be sanctified in memory of this great benefite , of the Creation of the world . Which serued also to conuince the error of certaine Philosophers (who said that the world had alwaies beene) for that celebrating

brating the feast in memorie of the creation of the world, it must needs be confessed that the world had a beginning. The second reason is because a man hauing caused his seruants and handmaides, and his cattle to worke and wearie themselves six dayes of the week, God would that the seauenth day, which is the Saturday, the same seruants and maides, yea his oxen also and asse should repose, and that maisters should learne to be pittifull towards their labours, and not to be cruell, but to haue compassion also of their very brut beastes.

*S.* What is the cause that we Christians doe not obserue the Saturday, as the Iewes do, seing there is so good reason to obserue it?

*M.* With great reason God hath changed the Saturday, into the Sunday, as he hath also done Circum-

cumcission into Baptisme, the Paschall Lambe, into the blessed Sacrament, & all other good things of the ould Testament, into better thinges in the new Testament. Wherefore, if the Saturday was celebrated in memory of the creation of the worlde; because in that day the worke of the creation vvas ended: vwith more reason, the Sunday is celebrated in memorie of the same creation: for that in the Sunday the said creation vvas begunne: and if the Iewes did geue to GOD the last day of the weeke, then CHRISTIANS do better, who geue him the first. Moreouer vpon the Sunday, memorie is made of three principall benefites of our Redemption. For Christ vvas borne on the Sunday, on Sunday he rose, and vpon Sunday he sent the Holie Ghost to his Apostles.

Finally

Justin.  
Apo. 2.  
Leo Ep.  
81. ad  
DioC  
cor.

Finally the Saturday did signifie the repose which the holy soules had in Limbo: the Sunday signifieth the glorie which the holy soules haue now, and the bodyes shall haue hereafter in heauen.

And therefore the Iewes did celebrate the Saturday, because when they died they went to repose in Limbo: but the Christians celebrate the Sunday, because when they die they goe vnto the glorious blisse of heauen: which yet is vnderstood, if they haue done wel according to the Holy Law, which God hath giuen them.

*S.* It is necessarie to obserue other feastes besides the Sunday?

*M.* It is necessarie to obserue many other feastes, as well of our Lord, as of our Lady, and of other Saints, to wit, all those which are commanded by holy Church. But we haue spoken in particular

lar of the Sunday because it is the most ancient and oftener celebrated then any other. As amongst the Iewes there were also many feastes but the most ancient most frequent, and the greatest of all was the Sabaoth. And therefore in the ten commandements there is not expresse mention made of any but of the Sabaoth, to which as we haue said, the Sunday hath succeeded.

*S.* <sup>WHAT</sup> what ought to bee done, to obserue the feastes?

*M.* Two thinges are necessarie the first is, to abstaine, from seruill workes: Which are those, that seruants and artificers, are accostomed to doe, who labour most specially with their bodies. For those workes in which the vnderstanding doth principally labour, can not be called seruill, though for helpe of the vnderstanding

standing, the tongue, the hand, or any other corporall member be vsed. The second thing is, that in the commanded feastes we are bound to be present at the Holy Sacrifice of Masse. And albeit Holy Church bindeth vs to no more: yet is it conuenient, that we spend the whole day of the feast, or the greatest part thereof in prayer, and spirituall reading, in visiting Churches, in hearing Sermons, and in doing like Holy exercises: for this is the end, for which feestes were instituted.

*S.* If seruill workes may not be done on feastiuall dayes, then belles may not be rung, the table may not be made readie, and much lesse meat be dressed, for all these are seruill workes.

*M.* The Commandement of not doing seruill workes, is vnderstood with two conditions. The first



first, that they be not necessarie to mans life : And therefore it is permitted to dresse meat, to make readie the table and such like, that can not be done the day before. The second that they be not necessarie for the seruice of God : for which it is allowed to ring the belles, and to doe other workes in the Church that can not be done an other day. And besides these conditions, it is also lawfull to do seruill works, vpon the Holy day when licence is grāted by the Prelate for reasonable cause.

---

*Of the fourth Commandement*

SCHOLAR.

THE fourth Commandement followeth, which is of honoring our father and mother. I desire to knowe, wherefore the commandement of honoring our Father and Mother, is the first in  
the

the second table.

*M.* The commandements of the second table, belong to our neighbour, as those of the first belong to God. And because amongst all neighbours, our Father and Mother are most nere to vs, to whome we are most bond, as of whome we haue our beeing, and our life, which is the fundation of all our temporall good things, therefore with great reason, the second table beginneth with the honour of our Father and Mother.

*S.* What is vnderstood by this honour which is dew to our Father and Mother?

*M.* Three things are vnderstood, helpe, obedience, and reuerence. First wee are bond to helpe, and assist our Father and Mother, in their necessities. And this helpe in Holy Scriptures is called honour. And it is great reason that  
 chil-

*S. Iero.*  
*in c. 15.*  
*Math.*

children hauing receaued life of their father and mother, should procure to preferue vnto them the same life. Further wee are bound to obey our father and mother, as *S. Paul* saith, in all things in our Lord, that is, in all things which are conformable to the will of our Lord: For that when our father or mother commandeth vs any thing, which is contrarie to the will of GOD, then wee must according to the commandment of Christ hate our father and mother, that is, not obey or giue eare vnto them, no otherwise then if they were our enemies. Finally we are bound to reuerence our father and mother, in bearing them respect and honoring them in wordes, and exterior behauiour, as is conuenient. And so great account God made of this in the old testament

Collo. 3  
Ephes. 6

Mat. 10.  
Luc. 14.

Leu. 10.

ment, that he commanded that whosoever durst curse his father or mother, should be killed.

*S.* I know not for what cause the law of God hath commanded the children that they should help their father and mother, and to assist them, and hath not also commanded the fathers and mothers, that they should help and succour their childrē especially whilest they are littel, & haue neede of helpe?

*M.* Truly the bond is reciprocal and all one, betwixt the parents and the children. For euen as the children are bound to help, to reuerence, & to obey their parents: so the parents are bound to prouid for the children, not only meate & clothes, but also that they be taught and instructed. But the law of parentes towards their children, is so naturall & ordinarie, that there is no neede of any other

other written law, to put parents in minde of their bond towards their children. But contrariwise it is often seene that children are not answerable in loue towards their parents. And therefore it was necessarie to admonish them by this commandement, of their dutie. Neither is God contented with a bare commandement, but hath adioyned a promise & a threatening to make them obserue it.

*S.* I would gladly knowe what promise, and threatening that is.

*M.* Vnto this fourth commandement God adioyneth these wordes; that thou maist liue long, vpon the earth. Meaning that those who honour their father and mother, shall haue reward to liue long: And those who doe not honour them, shall haue amongst other punishments, this particular, not to liue long. And it is a  
very

ment, that he commanded that whosoever durst curse his father or mother, should be killed.

*S.* I know not for what cause the law of God hath commanded the children that they should help their father and mother, and to assist them, and hath not also commanded the fathers and mothers, that they should help and succour their childrē especially while they are littel, & haue neede of helpe?

*M.* Truly the bond is reciprocal and all one, betwixt the parents and the children. For euen as the children are bound to help, to reuerence, & to obey their parents: so the parents are bound to prouid for the children, not only meat & clothes, but also that they be taught and instructed. But the law of parentes towardes their children, is so naturall & ordinarie, that there is no neede of any other

other written law, to put parents in minde of their bond towards their children. But contrariwise it is often scene that children are not answerable in loue towards their parents. And therefore it was necessarie to admonish them by this commandement, of their dutie. Neither is God contented with a bare commandement, but hath adioyned a promise & a threatening to make them obserue it.

*S.* I would gladly knowe whar promise, and threatening that is.

*M.* Vnto this fourth commandement God adioyneth these wordes; that thou maist liue long, vpon the earth. Meaning that those who honour their father and mother, shall haue reward to liue long: And those who doe not honour them, shall haue amongst other punishments, this particular, not to liue long. And it is a  
very

very iust punishment. For there is no reason, that he enioy long life, vvho dishonoreth those of vvhom he receiued the same life.

S. There occurreth vnto me to demand, whether this, that hath bene said of the father and mother, be vnderstood also of other superiors, who towards vs haue the place of parentes.

M. It is very vvell considered of you. For in deede this commandment, is extended vnto all Superiours, as well Ecclesiasticall as temporall.

---

*Of the fifth Commandement.*

SCHOLAR.

**D**ECLARE now if you please the fifth commandement.

M. This commandement chiefly forbiddeth murder, to wit, to kill men. For to kill other liuing thinges, is not forbidden by this precept.



precept. And the reason is, because liuing things were created for man, and therefore when it is needfull that he serue himselfe of the life of those liuing creatures, he may kill them: But one man is not created for an other man, but for God, and therefore one man is not maister of an other mans life: And so it is not lawfull for one man to kill on other.

S. Norwithstanding we see that Princes, and Gouvernours, put theues and other malefactours to death, who neuertheles are men, and it is not holden that they doe euill herein, but we'll.

M. Princes and Gouvernours that haue publique authoritie, put malefactors to death, not as mai-  
sters of mens liues but as mini-  
sters of GOD as S. Paul saith. Be-  
cause God willeth and comman-  
deth that malefactors be puni-

Rom. 13

H

shed

shed, & killed, when they deserue it, that good men may be safe, and liue in peace. And for this purpose, God hath giuen the sworde into the hands of Princes and Rulers to do iustice, in defending the good, & chastising the bad. And so, when by publike authority a malefactor is put to death, it is not called murder, but an act of iustice : and whereas the commandement of God saith : Thou shalt not kill, it is vnderstoode by thy priuate authority.

*S.* I haue here a doubt, whether this commandement forbiddeth a man to kill himselfe, as it forbiddeth to kill an other?

*M.* Without all doubt this commandemēt forbiddeth to kill himselfe, because no man is master of his owne life, man being made not by himself, but by God. And therefore no man by priuate authority can

*S. Aug.*  
*lib. 1. de*  
*ciu. c. 17.*  
*& sequēt*

can take the life from himselfe. And if any holy men not to lose their faith, or their chastity, haue killed themselves, it is to be thought, that they had particular, & cleare inspiration from God to doe it; which otherwise could not be excused from most grieuous sinne. For that who killeth himselfe, killeth a man, & so committeth murder, which is a sinne principally forbidden in this first precept of the Lawe.

S. Wherefore doe you say principally?

M. Because not only to kill is forbidden, but also to hurt, to beat, or to doe any other iniurie whatsoeuer, to the body and person of our neighbour. Yea Christ our Lorde in the holie Gospell, declaring this commaundement, Mat. 5.<sup>th</sup> forbiddeth also disdain, hatred, rancor, reuiling, and other like

passionat behauour and speeches which vsually are the cause and roote of murders. And contrariwise willeth that we be meeke, & curteous; procuring peace and concord with all men.

---

*Of the sixt Commandement*

SCHOLAR.

**W**HAT is contained in the sixt commandement?

*M.* The prohibition of adulterie is principally therein contained. vvhich is to sinne vvith an other mans vvife. And for that next vnto life, honour (or honestie) is most esteemed in this world, therefore next after the commandement, not to kill, vvith great reason adulterie is forbid, by which honestie is lost.

*S.* Wherefore do you say, principally?

*M.* Because in the tenne command-

mandementes vvhich are lawes of Iustice, those sinnes are principallie forbid, by which iniustice is more manifestly committed; o- vvhich sorte is adulterie. But besides this all other sortes of carnall sinnes are also secundarily forbidden: as sacriledge which is to sinne vwith a person consecrated to God: incest, vvhich is to sinne vwith those of our owne kindred, deflowring, which is to sinne vwith a virgin: fornication which is to sinne vwith a vvoman corrupted and single, as a widowe or a harlot: and other sortes of sinnes more abominable, which ought not so much as to be named amongst Christians.

S. Aug.  
q. 71. in  
Exod.

S. Albeit I do beleeeue that al is true, vvhich you haue said, yet I vvould be glad to vnderstand, vvherupon it is grounded, that fornication is a sinne: for that he

seemeth not to doe any harme or iniurie vnto any, that committeth simple fornication.

*M.* It is grounded in all lawes: in the lawe of nature, in the written lawe, and in the lawe of grace. In the lawe of nature it is found, that the Patriarch *Judas* vvoulde haue put to death a vvoman called *Thamar*, who had beene his finnes vvife, and being nowe vvidowe, was found with childe. Whereby it appeareth that in that time, before the lawe of *Moy- ses* was giuen, by the instinct of nature, men did knowe that fornication was sinne. After, in the lawe of *Moy- ses*, fornication is forbidden in many places. And in the Epistles of *S. Paul*, wee reade many times that fornicators shall not enter into the glory of heauen. Neither is it true, that fornication doth no hurt nor injury

Deu 13

1. Cor. 6

Gal. 5.

Eph. 5.

1. Thes.

4.

to any. For it hurteth the same Heb. 12.  
woman, who hereby loseth her  
fame: it hurteth the childe which  
is borne a bastard: it doth iniury  
to Christ, for we being all mem- 1 Cor. 6  
bers of Christ, he that comitteth Ibidem  
fornication, maketh the members  
of Christ, the member of an har-  
lot. Finally, he doth iniury to the  
holy Ghost, for that our bodies  
are the Temple of the holy Ghost:  
and so hee that defileth his body  
with fornication, defileth the tem-  
ple of the holy Ghost.

**S.** Doth this sixth commandemēt  
forbidde any other thing besides  
these kindes of sinne, which you  
haue named?

**M.** It forbiddeth also all other  
dishonesties, which are as alure-  
ments to adultery, or fornication:  
as lasciuious lookes, vnchast kis-  
singes, and the like. And so our  
Lord taught vs in the holy Gos-

Math. 5 pell, where declaring this sixth commandment he saith: Whosoever shall see a woman to lust after her, hath already committed aduoutrie with here in his harte. And therefore it is necessarie to those that will flie from such sins, to haue great care of their outward senses, and especially of their eyes, which are as doores whereby death of the soule entreth.

---

*Of the seventh Commandement.*

SCHOLAR.

**VV**HAT doth the seventh Commandement containe?

*M.* It containeth the prohibition of theft, that is, to take the goodes of an other against the will of the owner. And so in right order, theft is forbidden, after murder & adulterie. For that amongst temporall, or worldly things next to life,



to life , honour (or honestie) is e-  
steemed , and then the goodes or  
riches of this world.

**S.** How manie wayes is this feuenth commandement broken?

**M.** Two wayes principally , to which all others are reduced. The first way is by taking an others goods secretly, and this is properly called theft. The second principall way is by taking an others goods openly, and by force, as robbers do by the high way : and this is called roberie. And albeit the commandement of God speaketh of the first, saying : Thou shalt not steale , yet it is vnderstood also of the second : for he that forbiddeth the lesse euill , without doubt forbiddeth also the greater.

**S.** What be the finnes which are reduced to theft, & robbery, & are forbid by this commandement ?

*M.* They are these. First all the

H s fraudes

S. Aug.  
q. 71. in  
Exod.

fraudes and deceipts which are  
vsed in buying and selling, and  
other like bargaines. And these  
are reduced to theft: because he  
that vseth such deceipts, taketh  
secretly of his neighbours more  
then is due. Secondly, all vsuries,  
vvhich are made by lending of  
money with couenant, that it  
shall be restored with something  
more. And these are reduced to  
robbery, because he that taketh  
vsury, exacteth manifestly more  
then he hath lent. Thirdly, all  
the damages which are done to  
our neighbour, though he that is  
the occasiō thereof, gaine nothing  
thereby. As vvhē one burneth  
an other mans house. And this  
is reduced sometimes to theft, and  
sometimes to robbery, according  
as the harme is done secretly or  
manifestly. Fourthly, he that pay-  
eth not that he is bond to pay, sin-  
neth

neth against this commaundement, as much as if hee shoulde steale, in that hee keepeth another mans goods against the will of the owner. Fifthly, he sinneth against the same commaundement, and committeth theste, that findeth any thing, that another hath lost, and taketh it for himself. I say, that another hath lost, because it is not sinne to take that which belongeth to no bodye. As precious stones which sometimes are founde by the sea side. Sixtly, it is reduced to theft or robbetrie when one appropriateth to himselfe, anie thing which is common. For he that doth appropriate thinges that are common, depriueth the communite of such thinges as belong to the whole bodie.

S. I desire to know, if theft be a great sinne?

M. All

*M.* All mortal finnes may be called great, for that they depriue a man of eternall life : But theft hath this property, that it bringeth greatest euills with it : For we see that *Indas* by the costome he had to steale appropriating to himselfe that was giuen him, for the common vse of our Lord, & his Holy Apostles, it brought him in the end to betray his owne most Holy Maister. And we see daily that robbers stick not to kill men, whome they neuer did see before, & to whome they had no hatred nor enmitie, only for desire to take frō them that more or lesse which they carrie about them. And God permitteth that commonly those which take from other men, enioy it not long. As it fell to *Indas*, who hanged himselfe, and all theeuers ordinarily fall into the hands of iustice.

*Of the eight Commandement*

---

SCHOLAR.

**W**HAT doth the eight Commandement containe?

*M.* Hitherto hath beene spoken of iniuries, which are committed against our neighbour in deedes, nowe follow the iniuries which are done by wordes. And therefore the eight Commandement forbiddeth false witnes, which is the most principall iniurie, that is committed with wordes.

*S.* I would knowe, whether it be against this Commandement, when one speaketh that is false without harme to any man?

*M.* one may speake that is false, three manner of wayes. First with damage to our neighbour, as when one accuseth an other before the iustice, that he hath stolen or killed.

led , or the like , knowing that it is not true. And this is a wicked, and pernicious lie. Secondly , to helpe or excuse his neighbour , as when one telleth a lie to saue an other from some danger. And this is called an officious lie. Thirdly, when one telleth a lie , without either harming or helping anie man . And this is called an idle lie. The first of these three manners, is properly forbidden by this commandement , because it is not only a false testimonie , but vniust also, and a most grievous sinne. The other two manners albeit they contayne not alwayes iniustice , and are not so grievous finnes , as the first, yet they are alwayes sins, at the least veniall . For that a lie ought not to be told for anie thing in the world.

S. Doth this precept contayne anie thing , besides the prohibition

tion of a lie ?

*M.* It containeth the prohibition of three other finnes , which are committed by the tongue , and in some sorte are reduced to false witnes : which are , Contumelie , Detraction , and Cursing.

*S.* What is meant by Cōtumely ?

*M.* A Contumelie is an iniurious word , spoken to dishonour or dis-  
credite our neighbour. As if one say to an other , that he is ignorant , or of little witte , base , infamous , or the like . And that this is a great sinne , beeing spoken with an iniurious meaning , our Sa-  
uiour declareth in the Holie Gos-  
pell , where he saith , that he that calleth his brother foole , shall be *Match. 5*  
guiltie of hell fire . I saide when it is spoken vvith an iniurious minde , for when it is spoken in iest , or to admonishe , or cor-  
rect , as sometimes a Father spea-  
keth

keth to his child , or a maister to his scholar , without meaning to iniure him , then it is not contumelie , nor any sinne for most part , but sometimes it may be a veniall sinne .

*S.* What is detraction ?

*M.* Detraction is to take away the fame of our neighbour , in speaking euill of him . And this is done , either by speaking ill falsly , or by telling some euill that is true , but was secret . Whereby our neighbour loseth the good name which he had with them , who did not know his sin before . And this detraction is a very frequent sinne amongst men , and very greeuious and dangerous , because a mans name is more worth then his goods , and by some it is more esteemed then life it selfe . And therefore it is a great wrong to make them lose it . And  
whereas



whereas it is an easie thing to find remedie for other losses a good name when it is lost, is not recovered without great difficultie. And besides all this, he that by his detraction, hath taken it away, is bound to restore it. Wherefore, it is a most profitable counsaile, to speake well alwayes of all men, when it can be done with truth, & when it can not, then to be silent.

*S.* What meaneth cursing?

*M.* Malidiction or cursing is when one curseth his neighbour, as by saing, cursed bee hee; or by vttering, other sortes of malediction, against him as saing; such an euill, or such an one take thee. And this cursing is a most greuous sinne, when it is spoken vvith hatred and with desire that such euills come vnto his neighbour in earnest. But when it is done without hat red or euill  
desire

desire, as in iest, or to make sport, or vpon some sodayne disdayne, without regarde to that he speaketh, it is lesse euill; yet it is for all that, alwayes euill; for that from the mouth of a christian, who is the sonne of God by adoption, nothing ought to passe but benediction.

---

*Of the ninth Commandement.*

SCHOLAR.

**VV** HAT doth the ninth Commandement contayne?

*M.* It contayneth the prohibition of the desire to haue thy neighbours wife. For that albeit in the sixt Commandement adulterie is forbidden; yet God would seuerally forbid the desire of adulterie, to giue vs to vnderstand, that these two are diuerse finnes.

*S.* It seemeth that in this Commandement the desire of adultery, which

which a woman committeth with the husband of an other woman is not forbidden; but only desire of adultery, which a man committeth with the wife of an other man, seeing it is said, thou shalt not desire thy neighbours wife.

*M.* It is not so. But the desire of adulterie is forbidden as well of a woman, as of a man, for albeit it is said, thou shalt not desire thy neighbours wife: yet that is spoken vnto the man, is vnderstood to be spoken also to the woman: because in the man as more noble, is contayned also the woman. And besides, euerie one knoweth that the adulterie of a woman, is more infamous, at least in the sight of the worlde, then of a man, as the honestie and shamefastnes, is also more commended in a woman, then in a man. Seeing then it is forbidden  
to

to a man , to desire an other mans wife , without doubt it is also forbidden to a woman , to desire an other womans husband.

*S.* You haue said before, that where adulterie is forbidden , all other carnall finnes are also forbidden. I desire to know whether the same be vnderstood of the desire.

*M.* There is no doubt at all , but that when the desire of adulterie is forbidden, the desire also of fornication, & of all other dishonesties, is vnderstood to be forbidden, for that the same reason is of all these finnes.

*S.* I would know , whether euerie desire of an other mans wife be sinne , although there be no consent of the will to such a desire ?

*M.* Saint *Gregorie* the Pope, hath taught vs , that in an euill desire there are three degrees . The first is cal-

n resp.  
d quac.  
. Aug.  
ap. vii.

is called suggestion : the second delectation : the third consent. Suggestion is when the Diuel putteth into the mind a dishonest thought which is accompanied with a sodaine beginning of euill desire : and if to this suggestion , there be resistance made presently , so that it come to no delight , a man doth not sinne , but merite before God : but if the suggestion passe to a sensuall delectation , and there be no consent of reason , and will , then a man is not without some veniall sinne ; but if to the suggestion , & delectation the consent of reason , and will be annexed , so that a man perceyue it , and desire it , and willingly remayne in such a desire , & thought , it is a mortall sinne , and this is that which is properly forbidden in this commandement.

Of

*Of the tenth Commandement.*

SCHOLAR.

**VV** HAT doth the tenth  
commandement con-  
tayne?

*M.* It contayneth the prohibition  
of the desire of an other mans  
goods, as well immouable as are  
his houses & landes, as moueable,  
such as money, cattell, fruites, &  
other thinges. And so is perfect  
iustice fulfilled, when we do no in-  
iurie to our neighbour neither in  
worke nor in worde nor so much as  
in thought and desire.

*S.* I do maruell that God hauing  
forbidden murder, adulterie, and  
theft, he doth not forbid the desire  
of murder, as he forbiddeth the  
desire of adulterie, and theft.

*M.* The reason is this, because a  
man doth not desire principallie  
aniething, but that which bring-  
eth

eth him some good , at the least in apparance . And so he desireth adulterie , because it bringeth delight : he desireth theft , for that it bringeth profit : murder bringeth no good at all ; and therefore it is not desired for it selfe , but only to attayne to adulterie , or to theft , or to some other his designements For this cause , though the desire of murder be a most greuous sinne , yet God did not forbid it particularly : for that it might be vnderstood as forbidden , when murder it selfe was forbidden. Besides, hauing shut the doores to disordinat desires of delectations, and of commodities, cōsequently were shut vp also the desires of murder, which for most part is not desired, but to attayne to some commoditie, or delight.

S. I would knowe , for vvhat cause the desire is neuer prohibited

ted by humane lawes, as we see it is forbidden in this law of God.

*M.* The reason is manifest, for that men, although they be *Popes*, or *Emperours*, do not see the hartes, but only the exterior thinges, and therefore being not able to iudge the thoughts, and desires, much lesse can they punish them, and so it is not conuenient, they should busie them selues in forbidding them. But God that discerneth the hartes of all men, can punish the euill thoughts and desires: and therefore hee forbiddeth them in his Holy law.

---

CHAP. 7. *The declaration of the  
Precepts of the Church.*

SCHOLAR.

**B**ESIDES the commandemēts of God, I would know if there be anie other to be obserued.

*M.* There are the Preceptes of  
Holie



holy Church, which are these.

1 To be present at Masse on commanded feasts.

2 To fast the Lent, the foure Em-  
ber weekes, and commaunded  
Eues of Feastes. Also to abstaine  
from flesh vpon Friday and Sa-  
turday.

Friday is  
also fa-  
stingday  
where  
custome  
so bin-  
deth, as  
it doth  
in En-  
gland.

3 To confesse at the least once in  
the yeare.

4 To receaue the B. Sacrament  
at the least at Easter.

5 To pay tithes to the Church.

6 Not to solemnize Marriages in  
times prohibited, to witte, from  
the first Sunday of Aduent vntill  
the feast of the Epiphanie, and  
from the first day of Lent, till the  
Octaues of Easter; But of these  
commandements, I will say no  
more now, partly because they  
are easie, partly for that of the  
Masse, of Confession, & Com-  
municating, as also of Fasting, we

I

shall

shall speake hereafter, when wee shall declare the holy Sacraments of the Church.

---

CHAP. 8. *The declaration of the Evangelicall Counsailes.*

SCHOLAR.

**I** DESIRE to knowe, if besides the Commaundements of our Lord, there be any counsailes also of his, to liue more perfectly.

*M.* There are many most holie counsailes, and most profitable to obserue the commandemēts with more perfectiō: But there are three most principall, voluntary pover-ty, chastity, and obedience.

*S.* Wherein consisteth the counsaile of poverty?

*M.* In not hauing any thing proper, all his goods being giuen to the poore, or put into the common, which likewise hath giuen all to the poore. And this counsaile

saile CHRIST taught not only in wordes: but also by his example. And after Christ, the holy Apostles followed it, as also all the first Christians did, who dwelled in Hierusalem, in the time of *Acts*, the Primative Church: and finally, all religious persons make vowe to obserue this holy counsaile of voluntary pouerty.

S. Wherein consisteth the counsaile of chastity?

M. In a resolution to be perpetually chaste, not only abstayning from all sorts of carnall sinnes, but also from marriage. And this counsaile also our Lord taught by vvorde and example. And our B. Ladie likewise obserued the same, *S. Iohn Baptist*, all the *Apostles*, after they were called by CHRIST to the Apostleship. And all religious persons make particular vowe hereof, as also all

Ecclesiasticall men, that take holy orders.

S. Wherein consisteth the counsaile of obedience?

**M.** In renouncing our proper  
**Mat. 16.** iudgement, and proper wil, which  
in the holy Gospell is called, denying of a mans selfe, and to subiect himselfe to the will of his superiour, in all thinges that bee not against God. And this counsaile likewise the Sauour of the world, taught not only in worde, but also by his example, obeying in all thinges his eternall Father, and submitting himselfe when he was a childe, to his mother, and  
**Luc. 2.** to S. *Ioseph*, his supposed Father, the spouse of our blessed Lady, albeit in deede he was not his father, being borne of a mother, who was alwaies a Virgin. And this is the third counsaile, to the which all religious persons binde themselves

selues by vowe.

*S.* Wherfore are there three principall counsailes and no more?

*M.* Because these principal counsailes serue to take away the impediments of perfection: that consisteth in charity, for the impediments are three, to witte, the loue of goods, which is taken away by pouerty: the loue of carnall pleasures, which is taken away by chastity: and the loue of honour, and power, which is taken away by obedience. Moreouer, because a man hath but three sorts of goods, to witte, a soule, a body, and his exterior vvealth, therefore giuing the exterior goods to God by pouerty, his body by chastity, and his soule by obedience, he maketh a sacrifice vnto God, of all that he hath and so disposeth himselfe to perfection of charity, in the best manner

that in this life is possible.

---

CHAP. 9. *The declaration of the Sacraments of holy Church.*

SCHOLAR.

I Haue learned through the grace of our Lord, the three principall parts of Christian doctrine, it remaineth that you declare vnto me the fourth, which, if I well remember, contayneth the seauen Sacraments of the Church?

M. This part of doctrine is also very profitable, and therefore it is conuenient that you learne it with great diligence. You must then knowe, that in the holie Church there is a great treasure, to witte, these holy Sacraments, by meanes whereof, wee receaue the grace of God, wee keepe it, wee encrease it, and when by our default we lose it, we may recouer it againe. I wil therefore declare yn-

Concil.  
Trid.  
Sess. 7.

to you what a Sacrament is, how many Sacraments there bee, by whome they were instituted., and some other few things: & after we will come to the declaration of e-very one of them in particular.

S. Beginne then I pray you, to declare what a Sacrament is, which I much desire to vnderstand.

M. A Sacrament is a holy mystery, by which God bestoweth his grace, and withall, it representeth exteriorly the inuisible effecte, vvhich grace vvorketh in our soule. For if vve vvere spirittes without bodies, as the Angelles are, God would giue vs his grace spiritually: but because wee are composed of a soule and a bodie, therefore our Lord condescending to our nature, giueth vs his grace by meanes of certaine corporall actions, which, as I haue saide, together with certaine exterior

S. Chri.  
hom. 83  
in Mat.

signes declare to vs the inwarde effect of grace. As for example, holy Baptisme, which is one of the Sacraments, is done by washing the body with water, and therewith calling vpon the most holy Trinity. By meanes of which ceremonious washing, God giueth his grace, and putteth it in the soule of him, that is baptized. And it instructeth vs, that as that water washeth the body, so grace washeth the soule, and cleanseth it from all sinne.

S. If I haue wel vnderstood, three conditions are requisite to the nature of a Sacrament: first, that it be a ceremony, or as wee woulde say, an exterior action: the second, that God by it giue his grace: the thirde, that the same ceremony haue a similitude with the effect of grace, and so represent and signifie it exteriorly.

M. You



*M.* You haue vnderstood it very well. Now you haue to knowe further, that these Sacramentes are in all seauen, and are called Baptisme, Confirmatiō or Chrisme Eucharist, Penance, Extreame Vnction, Order, and Matrimony. The reason wherfore they are seauen is this: for that God would proceede in giuing vs spirituall life, as he vseth to proceede in giuing vs our corporall life. Touching corporal life, first is needfull to be borne, secondly is needfull to grow, thirdly is needfull to bee nourished: fourthly when a man falleth sicke it is needfull hee vse phisicke: fiftly, when hee must fight, he hath neede to arme himselfe: sixtly, is needfull, that there bee some to gouerne, and rule those that are nowe borne and growne; seauenthly, is needfull t here bee some to multiply man-

Concil.  
Trident  
Sess. 7.  
can. 1.

I s      kinds

kinde: for seeing those that are borne to die, if others shoulde not succcede, mankinde vvoulde soone decay. So then touching the spirituall life, first it is needfull that Gods grace be borne in vs, and this is done by Baptisme: secondly, it is needefull that the same grace encrease and be made strong: and this is done by Confirmation: thirdlye, is needefull that it be nourished, and maintayned, and this doth the Eucharist worke: fourthly, is needefull that it be recouered when it is lost, and this is done by the medicine of Penance: fiftly is needefull, that at the point of death, a man arme himselfe against the infernall enemy, vvho then, more then euer assaulteth vs<sup>r</sup>, and this doth Excreame Vnction worke: sixtly, is necessary that there bee in the Church, such as may guide & gouerne

uerne vs in spirituall life, and this is done by Orders. Seauenthly is needfull, that there be in the Church, such as doe multiplie mankind, and the number of the faithfull therby, & this is done by the Sacrament of Matrimony.

*S.* Who found out, and instituted so maruelous things?

Concil.

Trid.

Sess. 7.

Can. 1.

*M.* These Sacraments being so admirable, could not be deuised otherwise, then, by diuine wisdom, nor instituted, by any other then by God who can giue grace, and so Christ our Lorde, who is God & man, deuised & instituted them. Moreouer all the Sacraments are as certaine conduits, by which the vertue of Christs Passion is deriued vnto vs. And sure it is, that none can bestow the treasure of Christs passion, but in that manner and by those meanes, which Christ hath ordained.

*S. I*

**S.** I would gladly know, if in the time of the old Testament, there were Sacraments, and if they were so excellent as ours?

**M.** There were many Sacraments in the olde Testament, but they were different from ours in foure things.

**Concil.** First, those were more in number  
**Trid.** then ours, and therefore the olde  
**Sess. 7.** lawe was harder then the newe  
**can. 13.** lawe. Secondly, those were not so easie to be obserued as ours are. Thirdly, those were more obscure whereby fewe vnderstoode what they signified: whereas ours haue so cleare signification, that euery one may vnderstand them. Fourthly, those did not giue grace, which ours doe: but did only figuratiuely foreshewe and promise it. So that our Sacraments are much more excellent: beeing fewer, more easie, more cleare, and more effectua-

effectuall, then those were.

*S.* I would also know, which amongst our seuen Sacramentes is the greatest of all?

*M.* They are all great, and euerie one of them hath some peculiar greatnes. The greatest of all is the most Holie Sacrament of the Eucharist, for in it is contayned the Author of grace, and of all goodnes, which is Christ our Lord. Yet touching the necessitie, the most necessarie of all are Baptisme and Penance. In respect of the dignitie of those that can minister the Sacraments: the more worthie are Confirmation, and Order, because these two Sacraments, can not be geuen ordinarily, but by a Bishop. In respect of the facilitie, the most easie is extreame Vnction, because by it sinnes are remitted without trouble of Penance. Touching the signification, Matrimonic is the greatest.

greatest, because it signifieth the  
vnion of Christ with the Church.

---

*Of Baptisme.*

SCHOLAR.

**B**EGINNE, if you please, to declare the first Sacrament: & first tell me wherefore is it called Baptisme?

*M.* This name of Baptisme is a greeke worde, and it signifieth, washing: but Holy Church vseth this greekeword, because the word washing is so common, and is vsed euerie day in common thinges. And therefore to the end this Sacrament shoulde haue a proper name, and should be the better knowen, and honored, it is called Baptisme.

*S.* What thinges are necessarie to the Sacrament of Baptisme?

*M.* Three thinges at the least are necessarie, and learne them well,  
because

because in certaine cases of necessitie, as we shall say hereafter, euery one may baptise : and therefore it is good that euery one know how to do it. First is required true and naturall water, which must be applied to the partie that is baptised. Secondly at the same time when the water is vsed , these wordes must be spoken : *I baptise thee in the name of the Father , and of the Sonne, and of the Holy Ghost.* Thirdly it is necessarie , that the person that baptiseth haue intention to baptise , that is , to giue the Sacrament , which Christ hath instituted, & which Ho'y Church vseth to giue , when shee baptiseth. For if one had intention only to iest, or to washe only the bodie of some fowlnes, he should sinne most grievously , and it were no baptisme : and so the poore soule were not baptised.

S. What

*S.* What effect vvorketh Baptisme?

*M.* It worketh three effects . First it reneweth a man perfectly , giuing him the grace of God , by which, beeing before the childe of the Diuell , he becommeth the childe of God , and of a sinner becommeth iust; and it doth not onely wash the soule from all spot of sinne, but it deliuereth it also from all the paines of Hell , and of Purgatorie . In so much that if one should dye immediarly after Baptisme , he should goe directly into Heauen , as if he had neuer committed sinne. Secondly, Baptisme leaueth in the soule a certaine spirituall marke , which can not by anie meanes be taken away , by which it shall for euer be known, yea also in those which goe to hell, that they receaued Baptisme , and that they had bin of the sheepe of Christ.



Christ. As by the peculiar marks it is known in this world, to whome slaues, or cattell doe belong. And this is the cause why Baptisme can not be taken oftener then once: for it is neuer lost, this effect thereof remayning for euer printed in the soule. Thirdly, by Baptisme a man entreth into the Church, and is partaker of all the benefits thereof, as a childe of Holie Church, & maketh profession to be a Christian, & to be readie to obey those, that in place of Christ gouerne the Church.

S. To whome doth it belong properly to giue Baptisme?

M. It belongeth to a Priest by proper office, and chiefly to those who haue charge of soules. But when a Priest can not be had, it belongeth to a Deacon, & in case of necessitie, to wit, when there is danger, that the partie should die  
without

without Baptisme, it belongeth to euerie one, as well Priest as Lay-man; as well Man as Woman: but alwayes order is to be obserued, that a woman baptise not, if a man may be had; and that a lay-man baptise not, if any Ecclesiasticall person be present; and amongst Ecclesiasticall, alwayes the lesse must giue place to the greater.

*S.* I maruell that Baptisme is giuen to little children scarce borne, who do not know what they take.

*M.* The necessitie of Baptisme is so great, that who dieth without it, or at the least without desiring  
*Ioan. 3.* it, can not enter into heauen: and because little infantes are in great danger to die easely, and can not at that age haue anie such desire of Baptisme; it is therefore necessarie to baptise them, vvith all speede that may be. And although they know not what they take, the  
 Church

Church supplieth that defect , which by the Godfather , & Godmother answereth , and promiseth for them : and this sufficeth : because as by the meanes of *Adam*, we are fallen into sinne , and into the offence of God , not knowing anie thing : so God is contented, that by the meanes of Baptisme, & of the Church , we be deliuered from sinne, & turne into his grace, yea though wee knowe nothing thereof.

*S.* What meaneth Godfather & Godmother of whome you spoke, and what is their office ?

*M.* To the administration of Baptisme, by ancient custome of the Church, concurrerh a man , who is called a Godfather, and also a woman , who is called a Godmother , that is , an other father and mother in thinges pertayning to God . And these two , or one of them

*3. Dion.*  
*Eccles.*  
*Hier. ca.*  
*ult. in*  
*fine.*

them holdeth the childe , whiles it is Christened, and answereth for it, when the Priest demandeth of the childe, if it will be Baptised, and if it beleeue the Articles of the faith, and other such like things. And after when the childe groweth in yeares , the Godfather and Godmother are bound, to haue care to instruct it, in matters of faith, and in good manners , if the Father & Mother be herein negligent. And moreouer it is to be noted , that by Baptisme they become alied by a spirituall affinitie , to the partie that is Baptised , and to his Father and Mother, as well he that baptiseth , as the Godfather and Godmother.

---

*Of the Sacrament of Confirmation.*

SCHOLAR.

**VV**E haue spoken sufficiently of Baptisme, tell me

me now, I pray you, what meaneth Confirmation or Chrisme, which is the second Sacrament?

*M.* The second Sacrament is called Confirmation, because the effect therof is to confirme the baptised in faith, as we shall say by and by. It is also called Chrisme which is a greeke word, & signifieth vntion, because in this Sacrament the forehead of the person that receaueth this Sacrament, is anointed with Holie Chrisme. For as in Baptisme the Baptised is washed with water, to signifie that the grace of GOD washeth his soule from all spot of sins: so in Chrisme the forehead is anointed, to signifie that the grace of God anointeth the soule, and so comforteth and fortifieth it, that it may fight against the Diuell, and confesse boldly the Holie faith, without feare of tormêts, or of death it selfe.

*S.* In

*S.* In what time ought this Sacrament to be receaved?

*M.* It ought to be receaved, when the childe is come to vse of reason, because then he beginneth to confesse his faith, and hath neede to be confirmed, and established in the grace of God.

*S.* Doth this Sacrament worke anie thing els, besides the fortifying of the soule?

*M.* It leaueth a character or marke fixed and printed in the soule, which neuer can be scraped out: and therefore this Sacrament can not be receaved oftener then once.

*S.* What neede is there to imprint in the soule anie other marke, seeing that of baptisme may suffice?

*M.* This second character or marke is not imprinted without cause. For that by the first, a man is only known to be a Christian, that is of the familie of Christ: but by  
this

this second it is knowen, that he is a souldier of Christ, and therefore he carrieth in his soule the armes of his Captain, as in the world, souldiers carrie them on their garments, and whosoever receaue this Sacrament, & goe into hell, shall haue the greater confusion, for that euerie one shall see, that they made profession of the souldiers of Christ, and are after so fowly reuolted from him.

---

*Of the Sacrament of the Eucharist.*

SCHOLAR.

**M**AY it please you declare to me now the third Sacrament. And first tell me what meaneth this word Eucharist?

*M.* This is a greeke word also & it signifieth gratefull memorie, or thanks-giuing. For in this Sacrament, memorie is made, & thanks are giuen to God, for the most  
excel-

most excellent benefite, of the holie Passion of our Saujour , and withall there is giuen the true bodie, and bloud of our Lord , for which we are bound to render perpetuall thanks to God.

*S.* Declare to me more fully all that is conteyned in this Holy Sacrament, that knowing the greatnes thereof, I may the better honour it?

*M.* The Hoste , which you see vpon the Altar , before it be consecrated , is nothing els but a litle bread , made in forme of a thinne wafer cake : but immediatly when the Priest hath pronounced the consecration , there is present in that Hoste the true body of our Lord : and because the true bodie of our Lord is liuing , and vnited to the Diuinitie , in the person of the Sonne of God, therefore together with the body is the bloud also  
and



and the soule, & the Deitie, and  
so wholly Christ, God and man.  
In the same maner in the Chalice,  
before the Consecration there is  
nothing els but a litle wine, with a  
litle water: but sodainely the  
consecration being ended, there  
is the true bloud of Christ: And  
because the bloud of Christ is not  
forth of his body therefore in the  
Chalice together with the bloud,  
are the bodye, the soule, and  
the Deitie of the same Christ: and  
so whole Christ God and man.

*S.* I do yet see that the Host after  
the consecration, hath the figure  
of bread as before, & that which  
is in the Chalice, the figure of  
wine as before,

*M.* So it is, that in the Host there  
remaineth the figure, and also  
the colour, and the taste of bread,  
which was there before, but not  
the substance of bread, which

K

was

was before. And so vnder the forme of bread, there is not bread, but the body of our Lord. And the better to vnderstand this I will giue you an example : you haue heard that *Lot* his wife was conuerted into a statue of salt. Those Gen. 19. that saw the statue, did see the figure of *Lot* his wife, which then was not any more *Lots* wife but vnder the figure of a woman was salt. As therefore in that conuersion, the inward substance was changed, and the outward shape remained : so in this Mysterie the inward substance is changed from bread into the body of our Lord, the outward figure of bread remaining, which was there before. The same also you are to vnderstand of the Chalice, that is, that there is the figure, the taste, the colour and the smell of wine: yet is there not the substance of  
of

of wine, but the bloud of our Lord,  
vnder that forme of wine.

S. It seemeth to me a great thing  
that a great body, as that of our  
Lord, can be vnder so litle a forme  
as that of the consecrated Host?

M. It is certainly a great thing,  
but the power of God is also  
great, who can do greater things  
then wee can vnderstand: and so  
Christ when he said, in the Holy  
Ghospel, that God could make a Mat. 19  
Camel, which is a beast bigger  
then a horse, to passe through the  
eye of a needle, he added, that with  
men these things are impossible;  
but with god al things are posible.

S. I would be glad to haue some  
example, how the same body of  
our Lord, can be in so many hostes  
as are in so many Altars?

M. It is not needful to vnderstand  
the wonders of God; but it suf-  
ficeth to beleeue them; seeing  
K 2 we

we are certaine that God cannot deceaue vs. Yet I will giue you an example for your consolation.

It is sure that our soule is but one and is whole in al the members of the body, all wholly in the head, all in the feete, yea whole in eue-ry little part of our body; vvhath meruaile is it then, that God can make the body of his Sonne to be in many Hostes, seing one and the same soule, to be whole and intire, in so many and so diuers and distinct parts of the body?

It is reade in the life of S. *Anthony* of Padua, that the same time he was preaching in a citie of Italie, hee vvas also by Gods power in Portugall, to doe some other good workes. And if God could make Saint *Anthony* to bee in two places at one time, so farre distant, and that in his proper forme, wherefore can he not make that

that Christ bee present in many Hostes, vnder the forme of the same Hostes?

*S.* Tell me I pray you, if Christ depart from Heauen vwhen hee commeth into the Hostes, or remayneth he still in Heauen?

*M.* When our Lord beginneth to be present in the holy Host, hee departeth not from Heauen, but by diuine power, he is both present in Heauen and in the Host. Take the example of our soule: when one is a childe of fewe daies olde, and very little as you see, and beeing measured, is founde to be but one palme in length, after encreasing, he becommeth dubble so bigge as he was before, and so being measured, hee is about two palmes: now I demande of you, if the soule which was first in one palme only, hath left that palme to come into the second or

no? Sure it is that it hath not left it, neither is it enlarged, because it is indiuisible; so that without leauing the first, it commeth also into the second: euen so our Lorde leaueth not Heauen to come into the Host, neither leaueth he one Host to be in another, but hee is present in Heauen, and in all the Hostes at once.

S. Nowe I haue learned that which is conteyned in this most holy Sacrament: I desire to know what thinges are requisite to receaue it worthely?

M. Three things are required; the first is, that the partie doe confesse himselfe of all his sinnes, and procure that he be in the grace of God, when hee goeth to communicate, for that one of the causes, wherefore this Sacrament is giuen to vs, vnder the forme of bread, is to the end we vnderstand, that it  
is

is giuen to liuing men, and not to dead men, to nourish the grace of God, & to encrease it. The second thing is, that we be altogether fasting, that is, that at least from midnight forward we haue taken nothing, no not so much as a little water. The third, that we well vnderstand what we do, and that we haue deuotion vnto so great a Misterie: and therefore this Sacrament is not giuen to children, neither to fooles, neither to any other that hath not the vse of reason.

S. How often ought we to communicate?

M. The bond of holy Church, is *Ca. Om.* to communicate at least once a *nis vtri-* yeare, and that at Easter. Yet it is *usque de* conuenient to do it oftner, so it be *pen. & remis.* by the aduise of our ghostly father.

S. Declare now vnto me, the fruit which is gotten by this Sacrament, and the ende for which it

was instituted.

*M.* For three causes. Christ our Lord hath instituted this most noble Sacrament. First, that it should be the meate of soules : secondly, that it shoulde be a Sacrifice of the newe lawe : thirdly, that it might be a perpetuall memory of his Passion, and so a most deare pledge of his loue towards vs.

*S.* What effect doth it worke, in respect it is the meate of soules.

*M.* It worketh that effect which corporall meate worketh in bodies, and therefore it is giuen to vs in forme of bread : for like as bread conserueth naturall heate wherein the life of the body consisteth : so this most holy Sacrament, when it is worthelye receaued, conserueth and encreaseth charity, which is the life and health of the soule.

*S.* What effect doth it worke as



it is a Sacrifice?

*M.* It reconcileth God vnto the world, and obteyneth many benefits, not only for the liuing, but also for the dead, that are in Purgatory. You must vnderstande, that in the old Testament they offered vnto God many Sacrifices of beasts, but in the newe Testament in place of all those Sacrifices, is succeeded the Masse, in which, by the handes of the Priest is offered vnto God, the most acceptable Sacrifice of the Body and B'oud of his Sonne, which was signified in all those Sacrifices of the olde Testament.

*S.* What effect worketh it, as the memoriall and pledge of the loue of our Lord towards vs?

*M.* It maketh vs mindfull of so great a benefitte, and inflameth vs to loue him againe, that hath loued vs so much. And therefore

K s

like

Chris.in  
Psal 95.  
Aug.l.1  
cont. ad  
uers.leg  
& Pro-  
phet. c.  
20.

like as God in the old Testament,  
**Exo. 16.** would haue the Iewes not only  
to eate Manna, which hee sent  
them from heauen, but also haue  
them keepe one vessell full of the  
same, in memory of all the bene-  
fittes he shewed them, when hee  
brought them out of Egypt: so  
Christ would that this most holy  
Sacrament, shoulde not only bee  
eaten by vs, but also that it be  
conserued on the Altar, and som-  
times carried in Procession, that  
when soeuer wee see it, wee may  
remember his infinite goodnesse  
towards vs. But in particular the  
holy Masse is a brieft representa-  
tion of the whole life of our Lord,  
that the same may still remaine in  
our mindes.

S. I would know how the Masse  
is a representation of the life of  
Christ; that therby I may become  
more deuout and attentive, when

I am present thereat.

*M.* I will declare it bliefly. The *Introitus* ( or beginning ) of the Masse, doth signifie the desire which the holy Fathers had of the comming of our Lord. The *Kyrieleyson* signifieth the voice of the same Patriarches and Prophettes, demanding of God, this comming of Christ so long desired. *Gloria in excelsis*, signifieth the Natiuitie of our Lord. The prayers next following, signifie his presentation and offering in the Temple. The Epistle, which is read at the left end of the Altar, signifieth the preaching of Saint *Iohn Baptist*, who inuiteth al men to Christ. The *Graduall*, signifieth the conuersion of the people by the preaching of S. *Iohn*. The Gospell, which is read at the right ende of the Altar, signifieth the preaching of our Lord, which bringeth vs fro  
the

the left hand vnto the right : that is, from temporall things to eternall, and from sin to grace: lights also are carried, and incense burned, to signifie, that the holy Gospell hath lightned the world, and filled it with the good saouours of the glory of God. The Creede signifieth the first conuersion of the holy Apostles, and other Disciples of our Lorde. The secret prayers after the Creede, signifie the secret practises of the Iewes against Christ. The Preface, which is sang with a lowde voice, and endeth vvith *Osanna in excelsis*, signifieth the solemne entrance which Christ made into Hierusalem on Palme-sunday. The Canon signifieth the Passion of our Lord. The eleuation of the holy Host and Chalice, representeth to vs, that Christ was eleuated vpon the Crosse. The *Pater noster* signifieth

fieth the prayer of our Lord, whiles he did hang on the Crosse. The breaking of the Host signifieth the wounde made by the speare percing his side. The *Agnus Dei* signifieth the lamentation of the *Maries*, at the taking downe of Christ from the Crosse. The communion of the Priest signifieth the buriall of Christ. The *post-communion* sang with ioy, signifieth the Resurrection. *Ita missa est*, signifieth the Ascension. The benediction of the Priest signifieth the comming of the Holy Ghost. The Gospell at the ende of *Masse*, signifieth the preaching of the Holie Apostles, when being filled with the Holie Ghost, they begane to preache the Gospell through the whole world, and so begane the conuersion of the Gentiles.

Of

*Of the Sacrament of Penance.*

SCHOLAR.

**T**HERE foloweth nowe the fourth Sacrament, which is called Penance: declare therefore, I pray you, what this Sacrament is?

*M.* Penāce signifieth three things First it signifieth a certaine vertue by which a man repenteth himselfe of his sinnes, and the contrarie vice is called impenitence, to wit, when a man will not repent, but will perseuer in sinne. Secondly we call penance the paine and affliction, which a man taketh to satisfie to GOD, for the euill he hath done. And so we say that one doth great penance, because he afflicteth himselfe much, with fastings and other austeritie. Thirdly penance signifieth a Sacrament, instituted by Christ  
to

to remit sinnes of those, who after Baptisme haue lost the grace of God, & do againe repent the same & desire to returne into his fauour. *S.* Wherein doth this Sacrament principally consist?

*M.* In two things: in the confession of the sinner, and the absolution of the Priest. For that Christ hath made the Priests iudges of sinnes committed after Baptisme, and giuen them authority, in his place, to remit them, so the sinner confesse them, & be otherwise disposed as he ought to be. So in this consisteth the Sacrament, that like as the sinner confesseth his sinnes exteriorly, & the Priest exteriorly pronounceth absoltion: so God inwardly by meanes of those vvordes of the Priest looseth that soule from the band of sinne, with which it was tyed, and restoreth it to grace, and deliuereth

it from that it had deserued , to haue bin cast headlong into hell.

*S.* What is necessarie for the re-  
ceauing of this Sacrament?

*M.* Three things are necessarie,  
Contrition, Confession , & Satis-  
faction. Which are three partes of  
Penance.

*S.* What meaneth Contrition?

*M.* That the hard hart of the sin-  
ner become soft , and in a certaine  
manner, breake it selfe with sorow,  
for that it hath offended God. But  
in particular, Contrition contayn-  
eth two thinges, and the one suffi-  
ceth not without the other. First,  
that the sinner be earnestly sorie  
for all his sinnes committed after  
Baptisme : and therefore it is ne-  
cessarie to exanime well , and to  
consider all his actions , and to be  
sorrowfull , that he hath not done  
them according to the law of god.  
Secondly , that the sinner haue  
firme



firme purpose to sinne no more.

S. What meaneth Confession?

M. The sinner must not be content with onlie Contrition, but he must goe to the feete of the Priest, as *Magdalene* went vnto the feete Luc. 7. of Christ, and confesse his sinnes, with truth not adding nor diminishing, nor mixing anie lie: with simplicitie, not excusing himselfe, nor laying the fault on others, neyther multiplying superfluous wordes; with integritie, vttering them all, not leauing anie thing for shamefastnes, and telling the number of euerie sorte, & the circumstances which anie way do aggrauate the sinne, so fare as he can remember. Finally with shamefastnes, and humilitie, not recounting his sinnes, as if he told an historie, bur telling them as thinges deseruing shame, & vnworthy of a christian, & humbly desiring pardon.

S. What

**S.** What meaneth Satisfaction?

**M.** That the sinner haue purpose to do Penance, and therefore he must willingly accept that punishment which his ghostly father shal appoint him, and performe it with speede, considering that God doth him most high fauour, in pardoning him the eternall paine of hell, and is contented with a temporall paine much lesse then his sinnes haue deserued.

**S.** Tell me now, what fruit this Sacrament bringeth?

**M.** Wee reape foure verie great commodities by this Sacrament. The first is that, which was said euen now, that God doth pardon vs the sinnes committed after Baptisme, and doth change the eternall paine of hell, into a temporall paine, to be suffered in this life, or in Purgatorie. The second, that the good workes which vve had wrought,

vvrought , during the time we were in grace , and were lost by finne , are restored to vs by means of this Sacrament. The third is, that we be loosed from the bande of Excommunication , if perhapes we were tied there with . For you must know that Excommunication is a most grieuous punishment , which depriueth vs of the prayers of Holie Church , of lawfully receauing the Sacramentes , likewise of conuersing with faithfull people , and finally of Holie buriall . And from this so terrible a punishment , we are deliuered , by the Sacrament of Penance , according to the auctoritie , which the Confessors haue of the BISHOPPE or of the POPE. Albeit this absolution from Excommunication may also bee giuen without the Sacrament , by the Prelate , though he be no Priest.

The

The fourth and last fruite is , that we are made capable of the Indulgences which the Popes do often giue.

*S.* What is meant by Indulgēces ?

*M.* Indulgence is a Liberalitie , which God doth vse by means of his Vicare , with his faithfull ; by pardoning their temporall paine, either all or some part, which they were to suffer for their sinnes in this life, or in Purgatorie.

*S.* What is required for the gayning of Indulgence ?

*M.* That a man be in the grace of God, & therefore he must confesse himselfe, if he be in sinne : and that he fulfill so much as the Pope appointeth , when he granteth the Indulgence.

*S.* How often is it necessarie to receaue the Sacrament of Penāce ?

*M.* Holy Church commandeth that euerie one confesse , at the least,

Omnis  
vtriusq;  
de penit  
& remis

least, once in the yeare. But it is further necessarie to confesse euerie time that the partie will communicate, if he be in mortall sinne. And likewise when he is in perill of death, or goeth about any thing wherein is danger he may die. And besides these, it is very well done to confesse often, to keepe cleane a mans conscience, especially for that he that confesseth seldome can hardly do it well.

S. There remaineth lastly, that I demande of you what the workes be, that are gratefull to God, to satisfie for sinnes?

M. All are reduced to three, to wit, Prayer, Fasting & Almes. For so the Angell *Raphaell* taught *Tobie*. The reason whereof is, for that a man hauing a soule, a bodie, and externall goods: by prayer he offereth vnto God the goods of the soule, by fasting the goods of the bodie,

Tob. 12

body, by almes the external goods  
By prayer is vnderstood the hearing of Masse, saying of the seuen Psalmes, the Office of the dead, & other like things. By fasting is vnderstood all corporall austeritie as wearing of hairecloth, whipping, lying on the ground, pilgrimages, & the like. By almes is vnderstood, all other workes of charitie, & seruice done to our neighbour, for the loue of God.

S. What is required to fast aright?

M. Three thinges are required: to eate once only in the day: and that about midday, & the longer it is deferred the better: and to abstaine from flesh, and in *Lent*, from egges, and whit meates.

S. Whether is it better to make satisfaction our selues to God, by these workes, or to take Indulgence?

M. It is better that our selues satisfie by these workes, because by  
Indul-

Indulgence is satisfied only, for the bond of paine, or punishment but by these workes we do both satisfie, and withall merite eternall life: but best of all is, to vse both these helpes, satisfying our selues so much as we can, and withall taking Indulgences.

---

*Of the Sacramēt of extreame Vnctiō.*

SCHOLAR.

**V**WHAT is Extreame Vnction?

*M.* Extreame Vnction is a Sacrament, which our Lord instituted for the sicke. It is called Vnction, because it consisteth in anoynting the sicke with Holy Oyle, and recyting ouer him certaine prayers. And it is called Extreame, as being the last amongst the Vnctions, which are vsed in the Sacraments of the Church. For the first Vnction is giuen in Baptisme  
the

the second in Confirmation, the third in Priesthood, the last in sicknes. And it may also be called extreame, for that it is giuen at the end of the life.

*S.* What be the effects of this Sacrament?

*Iaco 5.*

*M.* They are three. The first is remission of sinnes, that remaine sometimes after the other Sacramentes, to wit, those which the partie did not remember, or not know, and which if he had knowen and remembered, hee woulde willingly haue repented, and confessed them. The second, is to comforte the sicke, and to make him stronger in spirite in that time, when he findeth himfelse oppressed with bodilie infirmities, and vvith temptations of the Diuell. The third is, to restore the health of the bodie, if that be expedient, for the eternall saluation of the same



same sicke person. And these three effects are signified by the oyle, which is vsed in this Sacrament, for that oyle refresheth, strengtheneth, and healeth.

*S.* At what time ought this Sacrament to be receaued?

*M.* In this, many doe commit great errour, who will not take this Sacrament, but when they are in departing this life. For the true time to take it, is, when the Physicians iudge the disease to be dangerous, for when humane remedies seeme to be insufficient, the celestially remedies are chiefly to be sought for. And so sometimes it happeneth, that by the meanes of this holy oyle, the sicke partie doth recouer health: & therefore as this Sacrament ought not to be demaunded: when there is no danger to die: so ought it not to be deferred so long, till there bee

L

no

no hope remayning. And this is the cause why holy oyle is not giuen to those that are put to death by iustice, because such are neither sicke, nor haue hope of life.

---

*Of the Sacrament of Order.*

SCHOLAR.

**VV**HAT is the Sacrament of Order?

**M.** It is a Sacrament, in vvhich power is giuen, to consecrate the most holy Eucharist, and to minister the other Sacraments to the people: or to serue, by proper office, those that haue receiued such power. And it is called Order, because there are many degrees in this Sacrament, one subordinate to an other. As Priests, Deacons, and other inferiours. But of these there is no neede to tell you any more, seing this Sacrament doth not appertaine to all, but only to  
men

men of yeares and learning, who are not to learne the Christian doctrine, but rather it belongeth to them to teach others.

---

*Of the sacrament of Marriage.*

SCHOLAR.

**VV**HAT is the Sacrament of Matrimony?

*M.* The Sacrament of Matrimony, is the lawfull ioyning of man and woman in holie wedlocke: which signifieth, and representeth Eph. 5. the Vnion of Christ vvith his Church, by the Incarnation: and the vnion of God with the soule by grace.

*S.* What effects worketh this Sacrament?

*M.* First, it giueth grace to the husband and the wife, to comport themselves well, and to loue each other spiritually, as Christ loueth his Church, and as God loueth a

no hope remayning. And this is the cause why holy oyle is not giuen to those that are put to death by iustice, because such are neither sicke, nor haue hope of life.

---

*Of the Sacrament of Order.*

SCHOLAR.

**VV** HAT is the Sacrament of Order?

*M.* It is a Sacrament, in vvhich power is giuen, to consecrate the most holy Eucharist, and to minister the other Sacraments to the people: or to serue, by proper office, those that haue receiued such power. And it is called Order, because there are many degrees in this Sacrament, one subordinate to an other. As Priests, Deacons, and other inferiours. But of these there is no neede to tell you any more, seing this Sacrament doth not appertaine to all, but only to  
men

men of yeares and learning, who are not to learne the Christian doctrine, but rather it belongeth to them to teach others.

---

*Of the sacrament of Marriage.*

SCHOLAR.

**VV**HAT is the Sacrament of Matrimony?

*M.* The Sacrament of Matrimony, is the lawfull ioyning of man and woman in holie wedlocke: which signifieth, and representeth Eph. 5. the Vnion of Christ vvith his Church, by the Incarnation: and the vnion of God with the soule by grace.

*S.* What effects worketh this Sacrament?

*M.* First, it giueth grace to the husband and the wife, to comport themselves well, and to loue each other spiritually, as Christ loueth his Church, and as God loueth a

L 2 faith-

faithfull and iust soule. Secondly, it conferreth grace, to knowe and to desire to bring vp their children in the feare of God. Thirdly, it produceth a bond betweene the  
1. Cor. 7 husband and the wife, so straight, that it is not possible to be dissolved, like as betweene Christ and his Church. And hereof it cometh, that no body can dispence that the husband leaue his first wife, and take another, neither that the wife leaue her first husband and take another.

S. What is necessary to the making of Marriage?

M. Three things are necessarie. First, that the parties bee without impediment to bee ioyned together; that is, that they be not kinsfolkes within the fourth degree; that they haue no solemne vowe of chastity, nor the like. Secondly, that in contracting of Matrimony,

monie, there bee witnesses, and that in particular, the Curate, or proper Pastor be present, or (as wee call him) the Parish Priest. Thirdly, that the consent of both parties be free, not forced by any great feare; and that it be expressed by words, or some equivalent signe. And if any of these three things shall be wanting, the Marriage is not of force.

S. Whether it be better to take the Sacrament of Matrimony, or to keepe Virginity?

M. The Apostle *S. Paul* hath cleared this doubt, hauing written, that who ioyneth himselfe in Marriage doth well, but he that doth not ioyne himselfe, but keepeth Virginity, doth better. And the reason is, because Marriage is a thing humane, Virginity is Angelicall. Marriage is according to nature, Virginity is aboue nature.

1. Cor. 7

Amb. li.

1. de. vir

in ca. 13

Mat.

ture. And not only Verginity but widdowhoode also is better then marriage. Therefore whereas our Sauour said in a parable, that the good seede yelded in one field thirtie fold fruite, in an other threescore, in an other a hundred fold: the holy Doctors haue declared, that the thirtie fold fruite is of Matrimonie, the threescore fold of widowhood, the hundreth fold of Verginitie.

Cyp de  
habitu  
virg.  
Ieron.  
ib 1 in  
Iouin.  
Aug. de  
ser. vir-  
ginit.  
Cap. 44.

---

CHAP. IO. *Of vertues in generall.*

SCHOLAR.

**Y**ou haue declared the foure principall parts of Christian Doctrine: I desire to know, if there be any thing els to learne?

*M.* The necessarie things to be knowen, are those foure which I haue already shewed you. But there be some other things profitable also, to the end we pretend  
of



of obtaining eternall saluation, to wit, Vertues and Vices, good workes and sinnes. For albeit we haue spokē already of these things in generall, in the declaration of the Creede, and of the Commandements, yet it will be very profitable to speake of them more distinctly and in particular.

*S.* Tell me then what is vertue?

*M.* Vertue is a quality which is receiued in the soule, and maketh a man good. For a science maketh a man a good Philosopher, and arte maketh one a good artificer: so vertue maketh a good man and causeth him to do that which is good, and that with facilitie, readines, and perfection. Whereas he that hath not vertue, though he may sometimes do well, yet he shall not doe it without difficultie & imperfection, whereof to giue you some example, vertue is like

to arte, and practise. For you see one that hath arte, to play on the Citerone, or Lute, playeth both well and with facility, although he neuer looke vpon the strings, vvhereas an other that hath not the arte, or hath not practise, may well touch the strings, and make them sounde, but he shall neither readily, nor so well. Euen so, he that hath the vertue (for example) of Temperance, fasteth with greate facility, and chearefulnessse, when it is needefull, and he fasteth perfectly, expecting the conuenient houre, & eating meats appoynted, and once only, but he that hath not this vertue, or contrariwise is a glutton, it seemeth a death to him to fast, and if perhaps he fast, he cannot vvell expect the due houre of dinner, and after at night, in place of a drinking as the custome is, hee will

will make so large a collation, as wanteth little of a supper.

*S.* How many vertues be there?

*M.* The vertues are very many: but the more principall, and to which all the rest are reduced, are seauen, to wit, the three Theologicall, Faith, Hope, and Charity: *1. Cor.* and foure Cardinall, Prudence, *13. Sap. 8.* Iustice, Fortitude, and Temperance. And according to this *Isay. 11.* number, there are seauen gifts of the holy Ghost, and the Euangelicall Beatitudes, which guide vs *Mat. 5.* to the perfection of Christian life. *Mat. 25.* There bee also seauen workes of *Tob. 1. & 12.* Mercy corporall: and seauen spirituall. Of all which I will giue you a brieife instruction.

---

CHAP. 11. *Of the Theologicall vertues.*

SCHOLAR.

**VV** HAT is faith?

*M.* Faith is the first of  
L 5 the

the Theologicall vertues, that is, of those vertues which haue immediate relation to God. And the proper office of Faith is, to illuminate and eleuate the vnderstanding to beleue firmly all that God by his Church reuealeth vnto vs: although it be otherwise hard and aboue naturall reason.

*S.* What is the cause that vvee must beleue matters of faith so firmly?

*M.* The cause is, for that faith doth relie vpon infallible veritie, for somuch as all that faith proposeth vnto vs, is reuealed from God, and God is veritie it selfe. Wherefore it is impossible, that that which God saith, should be false. And so when faith proposeth any thing vnto vs, which appeareth contrary to reason, as for example, that a Virgin should bring forth a childe, it is necessa-

ry.

rie to consider that humane reason is feeble, and may easely be deceiued, but God cannot be deceiued nor deceiue vs.

*S.* What is necessarie to be beleued, by this vertue of faith?

*M.* It is necessarie to beleue distinctly, all the Articles of the Creede, which before I haue declared. And especially those Articles whereof Feastes are kept, euerie yeare in Holy Church: as the Incarnation of our Lord, the Natiuity, the Passion, the Resurrection, the Ascension, the coming of the Holy Ghost, and the most Holy Trinitie. Moreouer wee must be ready to beleue, all that shall be declared vnto vs, by holy Church. And finally in all outward behauiour, to shunne and auoide those things, which haue any shew of infidelitie, as to carie the habit of a Turke, or of  
the

the Iewes, the eating of flesh on daies forbidden as Hereticks doe, and such like. For that it is necessary, to confesse the true faith, not only in hart and with mouth, but also with exterior deedes, to shew our selues to dislike of all Sects, that are contrary to holie Church.

*S.* What is hope?

*M.* Hope is the second Theologicall vertue, so called, because it also hath immediate relation to God. For as by Faith we beleue in God, so by Hope, wee trust or hope in God.

*S.* What is the office of Hope?

*M.* It is to eleuate our minde to hope for eternall felicitie. And because this is so high a benefitte, that it was not possible to reach thereto by humane ability, therefore God giueth vs this supernaturall vertue, that by it wee may  
trust,

Ro. 10.  
Tit. 1.

trust, to attaine to so great a good.

*S.* Wherupon is this hope ground-  
ded, and whereon doth it relie?

*M.* It is grounded, & doth relie  
vpon the infinite goodnes & mer-  
cie of God, whereof we haue most  
certaine signes: seeing he hath gi-  
uen vs his owne Sonne, & by his  
meanes adopted vs for his chil-  
dren, and promised vs the inheri-  
tance of the Kingdome of heauen,  
if we do workes conformable to the  
dignitie receaued, and hath also  
giuen vs grace & sufficient helpe,  
to do such workes.

*S.* What is Charitie?

*M.* It is the third Theologicall  
vertue, hauing immediat relation  
to God. By this vertue our soule  
is eleuated to loue God aboue all  
things. Not only as Creator, and  
Author of all our naturall good,  
but also as the giuer of grace & of  
glorie, which are supernaturall.

*S. I.*

*S.* I would know , whether Charitie be also extended vnto creatures ?

*M.* Charitie is properly extended vnto all men , and to all things , which God hath made . But with this difference , that God is to be loued for himselfe , he being infinitely good , and it is farther extended , to all other things , which are to be loued , for the loue of god . And in particular our neighbour , our parents or freinds , are not only to be vnderstood , but also euery man though he would be our enemy , because euery man is the Image of God , and for the same is to be loued .

*S.* Is Charitie a great vertue ?

*M.* It is the greatest of all others , and it is so great , that whosoeuer hath it , can not loose his saluation if he first loose not Charity . And he that hath it not , can by no meanes  
be



be saued , though he had all the other vertues, and gifts of God.

---

*Of the Cardinall vertues.*

SCHOLAR.

**W**HAT is Prudence?  
*M.* It is the first of the foure Cardinall vertues , which haue this name, because they be principall vertues , and as fountaines of all the other mortall and humane vertues. For that Prudēce governeth the vnderstanding. Iustice governeth the will. Fortitude governeth the irascible powre . And Temperance governeth the appetite of concupiscence.

*S.* What is the office of prudēce?

*M.* It is to shew the due end of euerie action , and the conuenient meanes , & all the circumstances, to witte , the time , the place , the manner , and such like ; that the worke may be well done , in  
 all

all pointes & perfectly. And therefore it is called the mistress of other vertues, and is as salt to meates, & as the Sunne in the world.

**S.** Which be the vices contrarie to Prudence?

**M.** Vertue consisteth in the midst, and hath alwayes two contrarie vices, which are in the extremes. One vice contrarie to Prudence is Imprudence, that is, inconsideration and rashnes: and it is in those, that do not consider what they haue to do; and so either they looke not to the true end, or they vse not the true meanes. The other vice is subtiltie, or carnall pollicie: and it is in those that with great diligence think of the end, and of the meanes, but they direct all thinges to their priuat commodity, for the gaining of some worldly benefite. And therefore they endeuour subtilly, to deceaue their  
neigh-

neighbour, to bring to passe their busines to their owne purpose. But in the end it wil appeare, that such are most imprudent, loosing the most soueraigne good, for the loue of thinges of no importance.

S. What is Iustice, and what is the office thereof?

M. Iustice is a vertue, which giueth euerie one that is his owne. And so the office thereof is to make thinges iust, and to put equalitie in humane contracts. Which is the foundation of quietnes, & of peace. For if ech one would be content with his owne, and not couet that belongeth to an other, there should neuer be warre nor discord.

S. What be the vices contrarie to Iustice?

M. They are two. One is Iniustice, that is when one taketh that which belongeth to an other, or in contracts giueth lesse then he ought,

ought, or taketh more then is due to him. The other is too much iustice, that is, when one is too rigorous, and wresteth things by pretence of iustice more seuerely then reason requireth. For in some cases, it is necessarie, that compassion be mixed vvith iustice. As if a poore man, can not pay all he oweth presently, without his great losse or damage, it is a reasonable thing & iust, that he haue a little time graunted him: and to denie him the same is to great rigour.

**S.** What is Fortitude, and what is the office thereof;

**M.** It is a vertue which maketh vs readie to ouercome all difficulties, that would otherwise hinder vs from doing well. And it teacheth euen to suffering death, when it is necessarie for the glorie of God, or for performing our dutie. And so all the Holie Martirs haue  
trium-

triumphed ouer their persecutors; by this vertue. And in like manner all valiant souldiers, which in iust warres haue made so great prooffe of their vallour, haue become glorious by the same vertue.

*S.* What be the vices contrary to Fortitude?

*M.* They are cowardlines, & audacious temeritie. For cowardlines maketh one to yelde too easely. Which commeth of the lacke of fortitude. And audacious temerity maketh one, put himselfe in danger, when there is no need. Which (so to terme it) is too much fortitude. And it deserueth no praise, but blame, and therefore is no vertue but a vice.

*S.* What is Temperance, & what is the office thereof?

*M.* Temperance is a vertue that brideleth sensuall delights, and maketh a man to content himselfe,  
with

with such pleasures , and in that measure, as reason alloweth.

*S.* What are the vices contrarie to Temperance ?

*M.* They are Intemperance , and Insensibilitie . Intemperance is , when one is too much giuen to delights , and therefore committeth excesses in eating , & such things , as do hurt both the soule , and the bodie . Insensibilitie is , when a man vseth the other extreame, and so flyeth all pleasures , that he will not eat things necessarie for his health , to auoide that little delectation , which conuenient meats do naturally bring. But the vice of intemperance is much more common amongst men , then the vice of insensibilitie. And therefore all Holie men, by word and example, haue exhorted vs to fasting , and to mortification of the flesh.

CHAP .13. *Of the seauen gifies of  
the Holy Ghost.*

---

SCHOLAR.

**V**W HICH be the seuen gifts  
of the Holy Ghost?

*M.* They are those, which the  
Prophet *Isaie* hath taught vs, to Isa. lxi.  
wit, Wisedome, Vnderstanding,  
Counsaile, Fortitude, Knowledge,  
Pietie, and the Feare of our Lord.

*S.* Whereto do these gifts help vs?

*M.* To attaine to the perfection  
of christan life. For they are as a  
ladder, by which we clime vp,  
from the state of sinne by diuers  
degrees, euen to the highest of  
sanctitie. But you must know that  
the Prophet numbred these steps  
comming downwarde. For he  
did see as it were a ladder which  
came from Heauen. Neuerthe-  
les wee will recount them ascen-  
ding, as going vpwards & ascen-  
ding

ding from earth to Heauen. The first degree, then is, the Feare of our Lord, which doth terrifie a sinner, when he thinketh that he hath God almightie his enimie. The second degree is Pietie. For he that feareth punishment which God threateneth against a sinner, beginneth to become Godlie, and desireth to obey, & to serue God, and to worke his Holie will in all thinges. The third degree is Knowledge, for that he who desireth to worke the will of God, demandeth of God, that he will teach him, his Holie Commandementes, and God partly by preachers, partly by bookes, and partly by inwarde inspirations, teacheth him all that is necessarie. The fourth degree is Fortitude, for hee that knoweth, and is willing in all thinges to serue God, findeth many difficulties, & temptations



rations of the world , the flesh and the Diuell. And therefore God at that time of neede giueth him the gift of Fortitude , that he may ouercome all difficulties . The first degree is Counsaile , for when the Diuell can not preuaile by force , he turneth him selfe to deceits , & vnder pretence of good , prouoketh the iust man to fall : yet God doth not abandon him , but giueth him the gift of Counsaile , by which he preuaileth against the deceits of the enemye. The sixth is the gift of Vnderstanding , for when a man is well exercised in actiue life , and hath had manie victories against the Diuell , God doth draw him , and exalt him to contemplatiue life , and with the gift of vnderstanding , maketh him to vnderstand and penetrate diuine Misteries. The seventh is the gift of Wisdome , which is the  
com-

complement of perfection. For he is wise that knoweth the first cause of all thinges, & according thereto formeth all his actions : which none can do, but he that ioyneth perfect charitie, to the gift of vnderstanding. For by the vnderstanding, he knoweth the first cause, and by charitie he directeth and disposeth all thinges vnto it, as vnto the last end. And because wisdom ioyneth the affection to vnderstanding, therefore it is called wisdom, that is *sauorie knowledge* as *S. Barnard* teacheth vs.

---

CHAP. 14. *Of the eight beatitudes.*

SCHOLAR.

**W**HAT are the eight Beatitudes, which our Lord taught vs in the Gospell?

Math. 5 *M.* They are an other ladder to climb vnto perfection, like vnto that of the gifts of the H. Ghost.  
For

For that in seauen sentences are conteyned seauen degrees, to arriue vnto beatitude. And lastly, the eight doth giue vs a signe to know whether a man haue ascended vp these degrees or no.

*S.* Declare vnto me this ladder briefly?

*M.* Christ our Lord, in the three first degrees, teacheth vs to take away the impediments of perfection, whereby wee ascend vnto felicitie. The generall and ordinary impediments are three; the desire of goods, of honours, and of pleasures. So Christ saith in the first degree, that the poore in spirit are blessed, that is, those who willingly despise goods. In the second he saith, that the meeke are blessed, that is, those that giue place to all, not resisting those, that put themselues before, and thrust them behind. In the third

M

he

complement of perfection. For he is wise that knoweth the first cause of all thinges, & according thereto formeth all his actions: which none can do, but he that ioyneth perfect charitie, to the gift of vnderstanding. For by the vnderstanding, he knoweth the first cause, and by charitie he directeth and disposeth all thinges vnto it, as vnto the last end. And because wisdom ioyneth the affection to vnderstanding, therefore it is called wisdom, that is *sauorie knowledge* as S. Barnard teacheth vs.

---

CHAP. 14. *Of the eight beatitudes.*

SCHOLAR.

**W**HAT are the eight Beatitudes, which our Lord taught vs in the Gospell?

Math. 5 *M.* They are an other ladder to climb vnto perfection, like vnto that of the gifts of the H. Ghost.  
For

For that in seauen sentences are conteyned seauen degrees, to arriue vnto beatitude. And lastly, the eight doth giue vs a signe to know whether a man haue ascended vp these degrees or no.

*S.* Declare vnto me this ladder briefly?

*M.* Christ our Lord, in the three first degrees, teacheth vs to take away the impediments of perfection, whereby wee ascend vnto felicitie. The generall and ordinary impediments are three; the desire of goods, of honours, and of pleasures. So Christ saith in the first degree, that the poore in spirit are blessed, that is, those who willingly despise goods. In the second he saith, that the meeke are blessed, that is, those that giue place to all, not resisting those, that put themselues before, and thrust them behind. In the third

M

he

he saith, that those are blessed that weepe, that is, those that seeke not the delights, and pleasures of the world, but attend to doe penance, and to bewaile their sinnes. In other two degrees he teacheth vs the perfection of the actiue life, which consisteth in fulfilling all that we are bound vnto by iustice and by charity. Therefore he saith in the fourth degree, that those are blessed, that hunger and thirst after iustice. And in the fift he saith, that the mercifull are blessed. In the last two, he draweth vs to perfection of the contemplatiue life: and therefore he saith in the sixt, that they are blessed, that haue a cleane hart, for they shall see God, that is, they shall see him in the life to come, in glory; and in this, they shall know him by grace of contemplation. and in the seuenth he saith, that the peacible  
are

are blessed, because they shall be called the children of God; that is, blessed are they, who hauing added perfect charity, to contemplation, haue made all their repose in God, and pacified all the kingdome of the soule, and so they shall be children of God, like vnto their Father, holy and perfect. In the eight sentence, no new degree of perfection is conteyned, as S. *Augustine* doth well say, but there is declared a manifest signe, to knowe if one be arriued to perfection: and this signe is to suffer willingly vniust persecution: for that like as the gold is tried in the fornace, so is a iust and perfect man in tribulations.

Lib. x.  
serm.  
Domin.  
monie.

CHAP. 15. *Of the seauen workes of  
mercy corporal, & seauē spiriual.*

---

SCHOLAR.

**I**T remaineth that you declare to me the workes of Mercie, as well Corporall, as Spirituall.

**M.** The workes of mercy corporall are seauen. Whereof we haue  
 Mat. 25. six in the holy Gospell; to witte,  
 to giue meate to such as haue  
 hunger: to giue drinke to such as  
 haue thirst: to cloath the naked: to  
 harbour pilgrimes: to visit the  
 sicke: to comfort the imprisoned.  
 The seauenth worke, which is to  
 Tob. 1. burie the dead, holy *Toby* hath  
 & 12. taught vs, and the Angell *Ra-  
 phaell*. The workes of mercy spi-  
 rituall are also seauen; to instruct  
 the ignorant: to giue counsaile  
 to the doubtfull: to comfort the  
 afflicted: to correct such as erre:  
 to pardon offences: to beare with  
 other



other mens defects: and to pray to God for the quicke and dead.

S. Is there any cause that excuseth vs, from the workes of mercie?

M. Three things may excuse vs. The first is, when a man hath not the meanes to doe them: and so that good *Lazarus* the poore beg- Luc. 16:  
gar, of whome it is reade in the Gospell, did no corporall workes of mercy, because himselfe had neede, in a manner of all those workes, and so was crowned for his patience. And this is the ordinance of God, that the rich may saue themselves, by shewing mercy, and the poore by the way of patience, and so he that hath not knowledge or prudence for himselfe, is not bound to teach or giue counsaile to others. The second cause is, when a man serueth God in a higher sort, then the actiue

life is, and by reason of that state, hath no occasion to doe many workes of Charitie, so the Holy Eremitis, that remaine inclosed in solitarie places, or in their Cels, to contemplate heauenlie things, are not bound to leaue that Holy exercise, and goe to seeke those, to whome they may doe workes of mercie. The third cause is, when a man doth not find anie that hath notorious neede of his mercie: for that we are not bound to succour anie but those, who can not help themselves, or haue not others that will and can helpe them. True it is, that perfecte mercie doth not expect the time of the bond, but is ready to succour in the best manner it can, and all that it can.

**S.** It seemeth to me that all men may worke, the last worke of mercie, that is, to pray to God for  
for

for our neighbour ?

*M.* So it is, and therefore the Holy Eremites doe also the workes of mercie, for that they pray to God that he giue his grace, to all those that neede it.

---

CHAP. 16. *Of vices and sinnes in generall.*

SCHOLAR.

**I**T is nowe time that you teach me, what vice and sinne is, to flie from it: like as you haue instructed me in vertues and good workes, to obtaine them.

*M.* Sinne is nothing els but a voluntarie committing or omitting against the law of God: Where you haue to consider, that three thinges are required to a sinne. First that there bee some act committed or omitted, that is, to doe and worke a thing forbidden, or not to doe a thing commanded

M 4

As.

As for example, to blasphemie is a committing, not to heare Masse is an omission. Secondly is required, that this committing, or omitting, be against the lawe of God: for that the law of God, is the rule of well working, like as the arte of a Mason is the rule of making a wall well. And therefore as a Mason is not a good Mason, and maketh not a wall well, vvhien hee worketh not according to arte: so a man liueth not well, and is not a good man, when hee followeth not the lawe of God. And by the lawe of God is not only vnderstoode, that which he hath giuen by himselfe, as the ten Commandements are, but that also which he giueth vs by his Vicar in earth, the P O P E his holinesse, and other Superiours, as well spirituall, as temporall: because all are the ministers of God, and haue authoritie

ritie from him . Thirdly is required , that committing , or omitting be voluntary : for whatsoever is done without consent of the will, is no sinne. As for example, if one blasphemeth when hee sleepeth , or hath not the vse of reason, or probably knoweth not, that such a word is blasphemie: in such a case a man sinneth not: because there is no consent of the will.

S. I haue vnderstoode what sin is, now tell me what vice is?

M. Vice is an euill habite, and an euill custome of sinning, procured by often sinning. Whereof cometh, that a man sinneth more easely : and with more boldnesse and alacritie. As ( for example ) we doe call one a blasphemour, or a gamster , when he is woont to blasphemeth , or vseth gaming. So that to blasphemeth is a sin, and

to be a blasphemener is a vice. And so we may say of al the other sins.

*S.* Is sinne a great euill?

*M.* It is the greatest euil that can be founde. Yea rather, it only is absolutely euill, and displeaseth God more then any thing else. Which appeareth by this, that God spareth not to destroy and loose the most noble things that he hath, to punish sinne. If a Prince had a vessell of siluer, or of gold, most faire, and most pretious, and finding in it some stinking liquoure, should be so displeased therewith, that he should breake it, and cast it into the bottome of the sea: you woulde doubtlesse say, that Prince had a wonderfull great hate against that liquore. So God hath made two most pretious vessels: one of siluer, which is man, and one of gold which is an Angell. And for that he hath founde

founde this stinking liquoure of sinne, in the one and in the other; hee hath broken them, and cast into the bottome of hell to perpetuall misery, all those Angels that sinned: and daily casteth into the same place of perdition, all those men that die in their sinne. And once for the sinnes of the world, he brought vpon it the Deluge, and drowned all, except *Noe*. and his familie, that liued iustly.

*S.* How many sorts of sinnes be there?

*M.* Sinne is of two sorts. For one is called Originall sinne, and the other Actuall. And actuall sinne is likewise of two sorts; one Mortall, and the other Veniall.

---

CHAP. 17. *Of Originall sinne.*

SCHOLAR.

**VV** HAT is Originall sin?  
*M.* Original sin is that

in which we are borne : & it cometh vnto vs by succession from our first father *Adam*. For you haue to knowe , that when **G O D** made the first man , and the first woman , called *Adam*, and *Eue*, he gaue them seauen gifts. First, he gaue them his grace, by which they were iust, and the friends of **G O D**, and his adopted children. Secondly , hee gaue them greate knowledge, how to doe well, and to shunne euill . Thirdly, he gaue them obedience of the flesh to the spirit, that it should not be moued to vnlawful desires against reason. Fourthly, he gaue the promptnes and great facility to doe well, and to flie euill, and but one most easie commandemēt to obserue. Fiftly, he freed them from al labour, and feare. For the earth brought forth fruits sufficient for mans life of it selfe: neither was there any thing  
that



that could hurt man. Sixtly he made them immortall, that is, that they should neuer haue died, if they had not sinned. Seauenthy he would after some time haue translated them into Heauen, to such an eternall and glorious life, as Angels haue. But the first man and woman, inueigled by the Diuell, did not obserue that commandement, and so they sinned against God, & thereby lost those seauen giftes, which I spoke of. And because God gaue them those giftes, not only for themselves, but also for all their posteritie, therefore they lost them, for themselves and for vs all : & made vs partakers of their sinne, and of all their miseries : as wee should haue beene of all their graces, and other benefits, if they had not sinned. This then, is Originall sinne, an enmitie with God, and a priuation

tion of his grace, with which priuation we are borne. Wherof proceedeth ignorāce, euil inclinations, difficultie to do well, & facilitie to do euill, the paine & trauell to prouide, to liue, the feares & perils in which we remaine, most certaine death of the body, & also eternall death in hell, if before we dye, we be not deliuered of sinne, and returne not into the fauour of God.

*S.* What remedie haue we against this Originall sinne?

*M.* It is already said before, that the remedie is the Passion, and Death of Christ our Lord. For so God would, that he that should satisfie for the sin of *Adam*, should be himselfe without sinne: & the same was God and man, and so he was infinitely acceptable to God, & did obey, not in an easie thing, as that was, which was commanded to *Adam*, but in a most harde thing.

thing, as was the ignominious death of the Crosse. And this remedie is applied to vs, by Holie Baptisme, as hath beene said. And albeit God doth not straightwayes render vnto vs, all those seauen gifts: yet he hath restored to vs, the most principall which is his grace, by meanes whereof, we are made iust, the friendes and children of God, and heyres of Heauen. The other giftes shalbe restored vnto vs hereafter, with great increase in the other life, if we behaue our selues well in this.

---

CHAP. 18. *Of Mortall and Veniall sinne.*

SCHOLAR.

**D**ECLARE vnto me now, what is actuall sinne, & how one is mortall, and an other veniall?

*M.* Actuall sinne is that which we commit by our owne will, when

when we are come to the vse of  
when we are come to the vse of  
reason. As to steale, to kill, to  
sweare falsly, & such like thinges,  
contrary to the law of God. And  
it is mortall sin when it depriueth  
vs of the grace of God, which is  
the life of the soule, and maketh  
one worthy of eternal death in hel.  
It is veniall sinne, when it displea-  
seth God, but not so much that it  
deprueth vs of his grace & meri-  
teth punishment, but not eternall.

*S.* How shall I know, whether  
the sinne be mortall, or veniall?

*M.* To knowe when a sinne is  
mortall, you must obserue two  
rules. One is, that the sinne be  
contrary to the charity or loue of  
God, or of our neighbour. The  
other, that it be with full consent  
of the will. For when either of  
these two things is wanting: it is  
not mortall but veniall. And a  
sinne.

sinne is then said to be against charity, when it is against the law, in a matter of weight, as when it is a sufficient offence to breake frendshipe : But when it is in a small matter, such as ordinarily breaketh not frendship : it is not then against charitie : but is said, not to be according to Charitie. And so such as commonly breaketh frendship, is against the law, because it is against Charitie, which is the end of the law : such as commonly breaketh not frendship is not against the law, but not according to the law, because it is not against charitie, but not according to charitie. Take an example to steale a great quantity of money, is a mortall sinne : because it is against the law of God, being in a matter of weight, and in the iudgement of most men sufficient to breake frendship, and so is

so is against charity: but to steale a farthing, or a pinne, or a like thing, is not a mortall sinne, but a veniall, because it is in a small matter: which although it be not according to charitie, yet it is not against charitie: because it is not a thing that in reason can breake friendshippe. In like manner wee may say of being voluntarie. For when a thing is against the law, in a matter of weight, & fully voluntarie, it is a mortall sinne: but if it be not fully voluntarie, as if one haue a thought, or a sodaine desire to steale, or to kill, or to blasphemee, and presently perceaueth his error, before he fully consent with his will, it is only a venial sinne. Therefore a man must stand vpon his garde, and presently as he is aware of an euill thought, or desire, he must driue it away, before he giue consent.

CHAP.

CHAP. 19. *Of the seauen Capitall  
sinnes.*

## SCHOLAR.

I DESIRE now to know, which  
be the most principall sinnes, to  
the end I may flie them with more  
diligence.

M. Some sinnes are more princi-  
pal, because they are as fountaines  
or rootes of others, and therefore  
called capitall, & these are seauen.  
Others are more principall for  
that they are more hard to be par-  
doned, & are called sinnes against  
the Ho'y Ghost, and they are six.  
Finally there are others more pri-  
cipall, because they are more ma-  
nifestly enormous, and against all  
reason, and therefore it is said, that  
they crie for reuenge to Heauen,  
and they are foure.

S. Which are the capitall sinnes?

M. They

S. Greg. 32. moral. cap. 17. *M.* They are these. Pride, or (as others call it) Vainglorie, Couetousnes, Lecherie, Enuie, Gluttonie, Anger, and Slouth.

*S.* Wherefore are they called capitall?

*M.* They are not called Capitall, because they are mortall: for manie finnes are mortall, and are not capitall, as blasphemie & murder, and manie capitall, which are not alwayes mortall, as Anger, Gluttonie, and Slouth. But they are called capitall, because they are heads of manie others, which proceede from them, as branches from the roote, and riuers from the fountaines.

*S.* What is Pride, what finnes doth it bring forth, and what is the remedie against it?

*M.* Pride is a sinne, by which a man thinketh himselfe to be more then he is: and so preferreth himselfe



selfe aboute others , not willing to haue others aboute him nor equall with him. The sinnes which it produceth, are vaine-glorie, & vaunting of himselfe, contending with others, discord, disobedience, and the like . The remedie is, to attend with all diligence to Holie humilitie , that is , to know that a man is nothing of himselfe , and that all we haue, is the gift of God, and to thinke that others are better then we , and therefore to esteeme our selues lesse then others , in minde to submit our selues to all, & outwardly to honour all others , according to their degrees. It helpeth also to consider that pride maketh a man like the Diuell , and that it displeaseth God highly : whereupon it is written, that God resisteth 1. Pet. 5. Iacob. 4. proud men, & boweth himselfe to humble men : he confoundeth the proude , and exalteth the humble.

S. What

S. What is Couetousnes, what are the finnes which come of it, & the remedie against it?

M. Couetousnes is a disordinate affection towards riches, and it consisteth in three thinges. First in desiring the goods of others, not beeing content with his owne. Secondly in desiring more then is sufficient, and not willing to giue the superfluous to the poore, as we are bound. Thirdly in louing those goods we haue too much, though they be our owne, and not superfluous. And this appeareth when a man is not founde readie to loose his goods, in a case that is necessarie, for the honour of God.

Ephes. 5 And therefore Saint *Paul* saith, that Couetousnes is (in some sort) Idolatrie, for that the Couetous man preferreth his goods before God, seing he is contented rather to loose God then his goods.  
The

The finnes then which proceede of Couetousnes are manie , as Theft, Roberie , deceiptes in buying and selling , crueltie towards the poore, & other like. The remedie is to exercise our selues in the vertue of liberalitie , considering that in this life , we are trauelers, and pilgrimes : and that therefore it is much better for vs , not to load our selues with goods , but to deuide them, with our fellowe trauelers , who may carrie them vnto our countrie: and so being in parte disburdened, we may make our voyage more easily.

*S.* What is Lecherie, what finnes doth it bring forth, and what is the remedie against it?

*M.* Lecherie is a disordinate affection towards carnall pleasures and delights. The finnes which proceede from it , are Blindnes of minde, Temeritie, & Inconstancy,  
as

as also Adulterie, Fornication, dishonest wordes, and all other vncleannes. The remedie is to be well exercised in fasting, in prayer, and in flying euill companie: because these are the meanes to keepe chastitie: and aboue al, for men not to trust themselues, or their owne vertue and holines, but to stand aloofe from dangers, and to keepe well their senses, considering that the most strong *Sampson*, the most Holie *Dauid*, and most wise *Salomon*, were deceaued with this vice, and fell into great blindnes of minde, and chiefly *Salomon*, who was brought to adore all the Idols of his Concubines.

S. What is Enuie, what sinnes do come of it, and what remedie is there against it?

M. Enuie is a sinne, by which one is displeased at the good of another: for that it seemeth to diminish his

his owne greatnesse. Where you haue to consider, that when the good of an other displeaseth you, for that he is not worthy to haue it, or because he vseth it not well, it is no sin. Likewise when you are displeased, that you also haue not the good, which others haue, and chiefly vertue, deuotion, and the like goodnesse, this also is no sinne, but rather is a holy and commendable emulation. But when it displeaseth you, that an other hath some goodnes, because it seemeth to you, that it darkneth your glory, and you would that he had it not, to the ende he were not your equall, or your better, it is the sinne of Enuie. And it bringeth forth many sinnes, as peruerse iudgement, ioy of an other mans euil, murmuring, & detraction. For that the enuious seeketh to diminish the good name

N of

of his neighbour. And finally, sometimes it induceth to commit murder: as *Cain* did, who for enuie killed his brother: and the *Iewes* for enuie procured the death of our Lord. The remedie is, to bee exercised in brotherly charity, and often to thinke that Enuie more hurteth him that enuieth, then him that is enuied. For that the enuious afflicteth and fretteth himselfe inwardly, and oftentimes God doth exalt him, that is enuied, by that meanes by which the enuious woulde haue abased him. So we see, that the Diuel for enuy caused man to lose the terrestiall Paradise, and God by that occasion wrought, that Christ came into the world, and so gaue vs the celestiall Paradise. The brothers of the Patriarch *Ioseph*, solde him for enuie, and God by that occasion brought to passe,

passed, that *Ioseph* became Lorde of his brothers. *Saul* for enuie persecuted *Dauid*, and God caused *Saul* to lose the kingdome and gaue it to *Dauid*.

S. What is Gluttony, and what sinnes produceth it, and what is the remedie against it?

M. Gluttony is a disordinate appetite of eating, and drinking: which consisteth in taking more meate then is conuenient, in seeking to pretious meates, in desiring forbidden meates, as flesh on the Friday or Saturday, in not expecting the houre of eating on fasting daies, and finally, in eating with too great desire and eagernes. The sinnes which come of gluttony, are obscuritie of vnderstanding, vaine mirth, and babling. And often of gluttony, commeth leachery, with all the sinnes vvhich proceede thereof.

The remedie is to attend vnto temperance & abstinence, which help both the soule and the body. And in particular it is most profitable to consider, that the delight of gluttony is very short, and often leaueth behind it long paines of the stomacke, of the head, and other like.

*S.* What is Anger, what sinnes doth it bring, and what remedie is there against it?

*M.* Anger is a disordintae desire of reuenge. But you must knowe, that moderate and ordinat anger is good. Whereupon the Psalme saith: Be you angrie and sin not, And Saint *Basil* saith, that anger is like to a dogge, which is good when he barketh against enemies, but not when he hurteth frendes. The disorder of anger consisteth in three things. First in desire to be reuenged of him that deserueth

*Psal. 4.*

*S. Basil.*  
*in orat.*  
*de ira.*



it not, and that hath not offended vs. Secondly in desiring to reuege by priuate authority, for that to punish, and to vse reuenge against malefactors, doth not belong to any, but to Superiors, as to the Prince, or Magistrate. And for somuch as God is the Supreamie Prince, he saith. That to him Rom. 12 reuenge principally belongeth. Thirdly, in reuenging for hatred, and not for zeale of iustice, and in exceeding in the manner, and in other circumstances. The sinnes which come of disordina<sup>t</sup> anger are contentions iniurious wordes, furious behauiour, outragious actions, as of mad men: for immoderate anger is like to madnes. The remedie is to be exercised in the vertues of meeknes, and of patience considering the examples of holy men, & of Christ himselfe, who by supporting and suffer-

N 3

ing

ring, haue triumphed more gloriously, then worldly men doe by endeavouring to be reuenged of their enimies.

*S.* What is Sloath, what finnes produceth it, and what is the remedie against it?

*M.* Sloath is called in Greeke Acidia, and signifieth tediousnes, lothsomnes, and grieve to do well. And it is a mortall sinne, when one griueth and taketh lothsomnes to doe well, and is displeased for that he is bound to obserue the commandements of God, and to walke in the way of vertue. The sins which it produceth, are light esteeming the commaundements easely yeelding himselfe to vices: desperation of well doing: hatred & dislike of such as would draw or force a sinner to leaue sinne, & to take a good way. The remedie is, neuer to be Idle, to read good bookes

bookes, to consider that great reward, which God promiseth to those that are diligent in observing his Commandements, and the eternall & intolerable punishment which is provided for the negligent.

---

CHAP. 20. *Of the sinnes against the Holy Ghost.*

SCHOLAR.

**W**HAT, and how many be the sinnes against the Holy Ghost?

*M.* They are six, to wit, despaire of our saluation: presumption to be saued without merites: to impugne the knowne truth: enuie at an other mans grace: obstinacie in sin: & finall impenitence.

*S.* Wherefore are they called sins against the Holy Ghost?

*M.* Because they are committed vpon meere malice, and specially

the third, vvhich is of all other properly a sinne against the holy Ghost: that is, when a man knoweth the truth, and yet will obstinately hold, and prooue that it is not true. To sinne of malice is said to be against the holy Ghost: because goodnesse is attributed to the holy Ghost, which is contrary to malice: like as to sinne of ignorance, is said to be against the Sonne of God, to whome vvifdom is attributed: and sinning of frailty is said, to be against the Father, to whome power is attributed.

*S.* What haue these sins properly?

*M.* They haue this, that they are not pardoned in this worlde, nor in the other, as our Lord admonisheth vs in the Gospell. Which yet is thus vnderstoode: that they are hard to be pardoned: because seldome, and hardly those that fall  
into

Mat. 12

into these finnes, come to true repentance: like as when we say: a disease is incurable, we will not for all that say, it cannot be cured by any meanes: but that it is seldom cured, or that ordinarily it is not cured.

---

CHAP. 21. *Of finnes that crie vnto Heauen.*

SCHOLAR.

**H**ow many are they, and what be the finnes, which crie vnto heauen?

*M.* There are foure, to wit, wilful murder: carnall finnes against nature: oppression of the poore, and chiefly of Orphans, & Widowes: and to defraude workmen of their wages.

*S.* Wherefore is it said, that they crie to Heauen?

*M.* Because the iniustice of these finnes is so manifest, that it cannot

N 5

not

Gen. 4.

Gen. 18.

Exo. 12

Iac. 5.

not be couered or hidden by any  
meanes.

---

CHAP. 22. *Of the foure last  
things.*

SCHOLAR.

**I**VVOULD haue some generall  
document to flie sinne.

Eccle. 7. *M.* The wise man saith, Remem-  
ber thou the last things, and thou  
wilt neuer sinne. The last things  
are foure, Death, the generall  
Iudgement, Hell, and Heauen.

*S.* Wherefore are these 4. things  
called the last?

*M.* Because death is the ende of  
life, and the last thing which is to  
happen in this world. Final iudge-  
ment is the last of al the iudgmets,  
that are to be giuen: and there-  
fore there is no appealing from  
it. Hell is the last euill, that male-  
factors are to haue, and they are to  
remaine therein for euer, vvith-  
out

out possibility euer to change. Heauen is the last good, vvhich the good are to haue, and they are neuer to lose it.

*S.* I would haue some considerations to exercise my selfe in these last things, for that remembring my selfe often of them, I shoulde neuer sinne, as the wise man saith, whome you alleadged.

*M.* Concerning death, you may consider these foure points. First, that death is most certaine, and none can escape it. The second, that the houre of death is vncertaine, and many die when they least thinke of it. The third, that in death all the designements of this life do ende: and then the vanitie of the world appeareth. The fourth, that at their death euery one repenteth the euill hee hath done, and the omission of good, which he might haue done: and  
there-

therefore it is great follie to doe that, whereof we are sure to repent vs. Touching Iudgment you may consider these points. First, that the iudgement shall be giuen of a most important matter, to wit, of the chiefeft good, or the greatest euill. Secondly, it shall be giuen by the highest Iudge, who knoweth all things, and whome none can resist. Thirdly, it shall be giuen in the presence of the whole worlde, where none can hide themselues. Fourthly, there wil be no hope to fly the sentence, or the execution of Gods Iustice. Concerning Hell, consider that it is large, long, high, and deepe. Large, for that it conteyneth al the paines that cā be imagined. Long, for that they are eternall. High, for that they are all most bitter in the highest degree. Deepe, because they are all absolute paines, without



vvithout mixture of anie sort of consolation.

Concerning Heauen , consider in like manner, that it is large , for that it conteyneth all the goodnes that can be imagined , and more also then we can imagine or desire. It is long , because al those Beattitudes are eternall . It is high , because they are most high & noble, It is deepe , because they are pure good vvithout any mixture of euill. And here you may adde , that the commodities of this life , haue no one of these conditions : for that they are few , short , little , and alwayes mixed with vexations, and troubles of mind. And likewise the euils of this world are few , short , little , and alwayes tempered with some consolation . Whereupon you are to conclude, that all those haue truly lost their wittes , that for loue of the commodities of this life,

life, or for feare of present tri-  
bulations, loose the hap-  
pines, or fall into the  
euils, of the world  
to come.

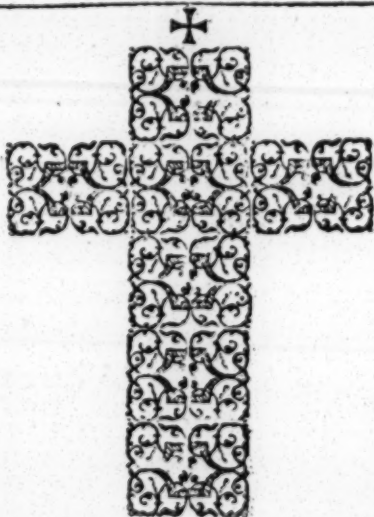
( \* \* )

FINIS.

---

I. N. R. I.

---





A  
TABLE OF THE CHAP-  
TERS, AND PRINCI-  
pall contents of this  
booke.

**C**Hap. 1. *What Christian Do-  
ctrine is, and what are the  
principall parts thereof* pa. 3.

Chap. 2. *The declaration of the v-  
suall blessing with the signe of the  
Crosse.* pag. 6.

Chap. 3. *The declaration of the  
Creede.* pag. 14.

*And first, of the first Article.*  
pag. 15.

*Of the second.* pag. 21.

*Of the third.* pag. 26.

*Of the fourth.* pag. 32.

*Of the fifth.* pag. 44.

Gf

## THE TABLE.

Of the sixt.	pag. 47.
Of the seauenth.	pag. 53.
Of the eight.	pag. 57.
Of the ninth.	pag. 63.
Of the tenth.	pag. 72.
Of the eleuenth.	pag. 74.
Of the twelst.	pag. 79.
Chap. 4. The declaration of our Lords prayer.	pag. 84.
Chap. 5. The declaration of the Aue Maria.	pag. 112.
Chap. 6. The declaration of the ten Commandements.	pag. 123.
And first , of the first commande- ment.	pag. 130.
Of the second.	pag. 144.
Of the third.	pag. 156.
Of the fourth.	pag. 163.
Of the fifth.	pag. 168.
Of the sixt.	pag. 172.
Of the seauenth.	pag. 176.
Of the eight.	pag. 181.
Of the ninth.	pag. 186.
Of the tenth.	pag. 190.
	Chap.

## THE TABLE.

Chap. 7. *The declaration of the  
Precepts of the Church.* pag. 192.

Chap. 8. *The declaration of the E-  
uangelicall Counsailes.* pag. 194.

Chap. 9. *The declaration of the Sa-  
craments of the H. Church.* pag. 198

*Of the Sacrament of Baptisme.*  
pag. 206.

*Of the Sacrament of Confirma-  
tion.* pag. 212.

*Of the Sacrament of Eucharist.*  
pag. 215.

*Of the Sacrament of Penance.*  
pag. 230.

*Of the Sacrament of Extreame  
Unction.* pag. 239.

*Of the Sacrament of Order.* pag. 242

*Of the Sacrament of Matrimonie.*  
pag. 243.

Chap. 10. *Of vertues in generall.*  
pag. 246.

Chap. 11. *Of the Theologicall Ver-  
tues.* pag. 249.

Chap. 12. *Of the Cardinall ver-  
tues.*

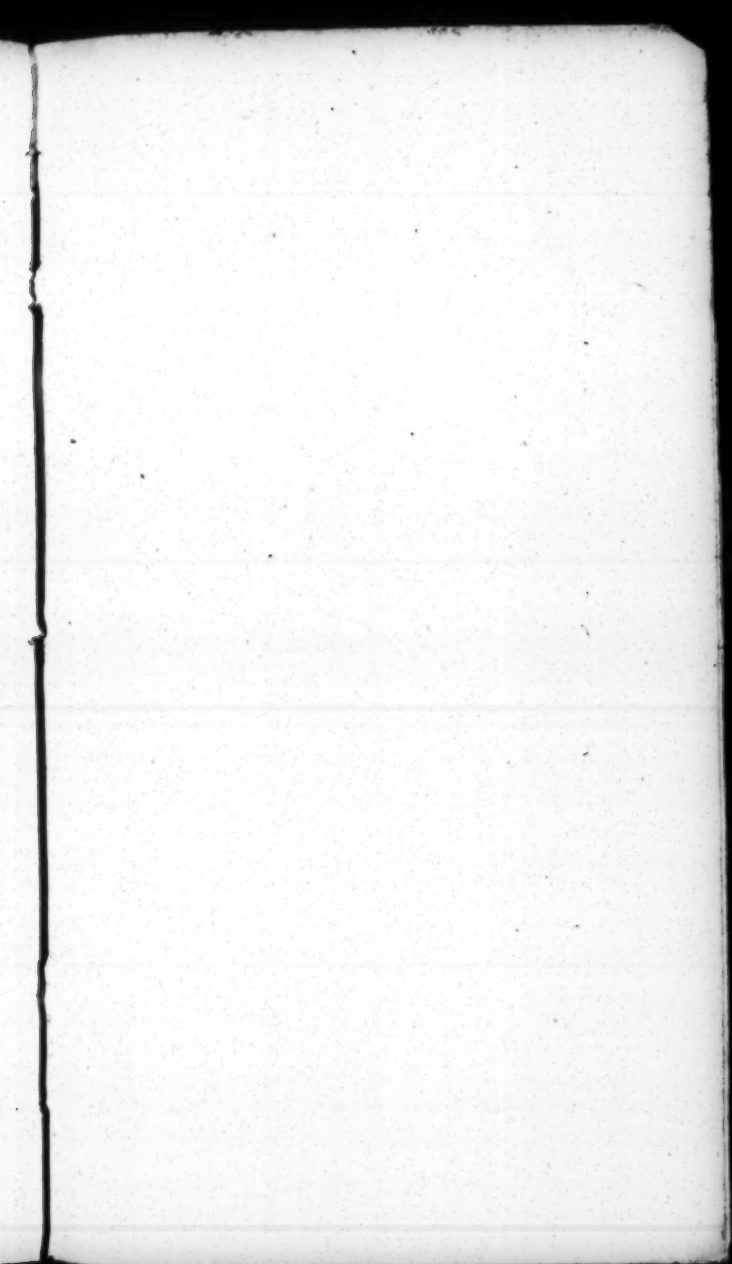
# THE TABLE.

<i>ines.</i>	pag. 255.
Chap. 13. <i>Of the seauen gistes of the Holie Ghost.</i>	pag. 261.
Chap. 14. <i>Of the eight Beatiudes.</i>	pag. 264.
Chap. 15. <i>Of the seauen workes of mercie Corporall, and seauen spirituall.</i>	pag. 268.
Chap. 16. <i>A declaration of vices and sinnes in generall.</i>	pag. 271.
Chap. 17. <i>Of originall sinne.</i>	pag. 275.
Chap. 18. <i>Of Mortall and veniall sinne.</i>	pag. 279.
Chap. 19. <i>Of the seauen Capitall sinnes.</i>	pag. 283.
Chap. 20. <i>Of the sinnes against the Holie Ghost.</i>	pag. 295.
Chap. 21. <i>Of sinnes that crie vnto Heauen.</i>	pag. 297.
Chap. 22. <i>Of the foure last thinges</i>	pag. 298.



FINIS.





## APPROBATIO.

**A**cceptis iudicijs duorum Sacrae Theologiae, & linguae Anglicanae peritorum, librum hunc Doctrinae Christianae, ab Illustrissimo Cardinale Be<sup>n</sup>edictino, Italice compositum, & nunc Anglice versum, nihil continere, quod fidei Catholicae, aut bonis moribus aduersetur; sed per omnia utilissimum fore; illum tuto & utiliter prelo committi posse iudicavi. Actum Duaci. 7. Idus Novembris. 1603.

Georgius Coluenerius S. Theo<sup>l</sup>og.  
Licentiatus & Professor; & librorum in Academia Duacena  
Visitator.





**B**lessed is the man, that findeth wisdom, and floweth with prudence. Better is the gayning thereof, then the merchandise of gold, and her fruite is better then the chiefe and purest siluer. She is more pretious then all riches: & all things that are desired, are not able to be compared with her. Length of dayes in her right hand, and in her left hand riches and glorie. Her wayes are bewtifull wayes, and all her pathes peaceable. She is a tree of life to them that shall apprehend her, and he that shall hold her is blessed.

Prouerb. 3.

*Some things we learne, that we may  
only know them: & some other things,  
we learne that we may also do them.*

S. Aug. in Psal. 118. v. 65.





we are certaine that God cannot deceaue vs. Yet I will giue you an example for your consolation.

It is true that our soule is but one and is whole in al the members of the body; all wholly in the head, all in the arme, yea whole in euery part of our body; vwhat may we thinke then, that God can make any of his Sonne to be in many places at once one and the same, as he is whole and intire, in euery part of vs. and di-  
 uided in euery part?

It is written in the life of *S. Anthony* of *Padua*, that the same time he was in Rome in a citie of *Italy*; he was also by Gods power in *London*, to doe some other good works. And if God could make *Anthony* to bee in two places at one time, so farre could hee, that in his proper nature, we can be not make that

that Christ bee present in many Hostes, vnder the forme of the same Hostes?

S. Tell me I pray you, if Christ depart from Heauen vwhen hee commeth into the Hostes, or remayneth he still in Heauen?

M. When our Lord becometh to be present in the Host, hee departeth not from Heauen, but by diuine power, he is both present in Heauen and in the Host. Take the example of our soule: when one is a child of fewe daies olde, and very little as you see, and being measured, is founde to be but one palme in length, after encreasing, he becometh double so bigge as he was before, and so being measured, hee is about two palmes: now I demande of you, if the soule which was first in one palme only, hath left that palme to come into the second or

no? Sure it is that it hath not left it, neither is it enlarged, because it is indiuisible; so that without leauing the first, it commeth also into the second: euen so our Lorde leaueth not Heauen to come into the Host, neither leaueth he one Host to be in another, but hee is present in Heauen, and in all the Hostes at once.

S. Nowe I haue learned that which is conteyned in this most holy Sacrament: I desire to know what thinges are requisite to receaue it worthely?

M. Three things are required, the first is, that the partie doe confesse himselfe of all his sinnes, and procure that he be in the grace of God, when hee goeth to communicate, for that one of the causes, wherefore this Sacrament is giuen to vs, vnder the forme of bread, is to the end we vnderstand, that it  
is

is giuen to liuing men, and not to dead men, to nourish the grace of God, & to encrease it. The second thing is, that we be altogether fasting, that is, that at least from midnight forward we haue taken nothing, no not so much as a little water. The third, that we well vnderstand what we do, and that we haue deuotion vnto so great a Misericordie: and therefore this Sacrament is not giuen to children, neither to fooles, neither to any other that hath not the vse of reason.

S. How often ought we to communicate?

M. The bond of holy Church, is *Ca. One.* to communicate at least once a *nis vtra-* yeare, and that at Easter. Yet it is *usque de* conuenient to do it oftner, so it be *pen. & remis.* by the aduise of our ghostly father.

S. Declare now vnto me, the fruit which is gotten by this Sacrament, and the ende for which it

was instituted.

*M.* For three causes, Christ our Lord hath instituted this most noble Sacrament. First, that it should be the meate of soules : secondly, that it shoulde be a Sacrifice of the newe lawe : thirdly, that it might be a perpetuall memory of his Passion, and so a most deare pledge of his loue towards vs.

*S.* What effect doth it worke, in respect it is the meate of soules.

*M.* It worketh that effect which corporall meate worketh in bodies, and therefore it is giuen to vs in forme of bread : for like as bread conserueth naturall heate wherein the life of the body consisteth : so this most holy Sacrament, when it is worthely receaued, conserueth and encreaseth charity, which is the life and health of the soule.

*S.* What effect doth it worke as

it is a Sacrifice?

*M.* It reconcileth God vnto the world, and obteyneth many benefits, not only for the living, but also for the dead, that are in Purgatory. You must vnderstande, that in the old Testament they offered vnto God many Sacrifices of beasts, but in the newe Testament in place of all those Sacrifices, is succeeded the Masse, in which, by the handes of the Priest is offered vnto God, the most acceptable Sacrifice of the Body and Bloud of his Sonne, which was signified in all those Sacrifices of the olde Testament.

*S.* What effect worketh it, as the memoriall and pledge of the loue of our Lord towards vs?

*M.* It maketh vs mindfull of so great a benefitte, and inflameth vs to loue him againe, that hath loued vs so much. And therefore

K 5

like

Christin  
Psal 95.  
Aug. l. 1  
cont. ad  
uers. leg  
& Pro-  
phet. c.  
20.



like as God in the old Testament,  
 Exo. 16. would haue the Iewes not only  
 to eate Manna, which hee sent  
 them from heauen, but also haue  
 them keepe one vessell full of the  
 same, in memory of all the bene-  
 fittes he shewed them, when hee  
 brought them out of Egypt: so  
 Christ would that this most holy  
 Sacrament, shoulde not only bee  
 eaten by vs, but also that it be  
 conserued on the Altar, and som-  
 times carried in Procession, that  
 when soeuer wee see it, wee may  
 remember his infinite goodnesse  
 towards vs. But in particular the  
 holy Masse is a briefe representa-  
 tion of the whole life of our Lord,  
 that the same may still remaine in  
 our mindes.

S. I would know how the Masse  
 is a representation of the life of  
 Christ, that therby I may become  
 more deuout and attentue, when

I. ....

I am present thereat. *And he said*  
*M.* I will declare it briefly. The  
*Introitus* ( or beginning ) of the  
Masse, doth signifie the desire  
which the holy Fathers had of the  
comming of our Lord. The *Ky-*  
*rieleyson* signifieth the voice of the  
same Patriarches and Prophetes,  
demanding of God, this comming  
of Christ so long desired. *Gloria*  
*in excelsis*, signifieth the Natiuitie  
of our Lord. The prayers next  
following, signifie his presenta-  
tion and offering in the Temple.  
The Epistle, which is reade at the  
left end of the Altar, signifieth  
the preaching of Saint *Iohn* *Bap-*  
*tist*, who inuitheth al men to Christ.  
The *Graduall*, signifieth the con-  
uersion of the people by the prea-  
ching of S. *Iohn*. The Gospell,  
which is reade at the right end of  
the Altar, signifieth the preaching  
of our Lord, which bringeth vs fro  
the

the left hand vnto the right: that is, from temporall things to eternall, and from sin to grace: lights also are carried, and incense burned, to signifie, that the holy Gospell hath lightned the world, and filled it with the good saouours of the glory of God. The Creede signifieth the first conuersion of the holy Apostles, and other Disciples of our Lorde. The secret prayers after the Creede, signifie the secret practises of the Iewes against Christ. The Preface, which is sang with a lowde voice, and endeth vvith *Osanna in excelsis*, signifieth the solemne entrance which Christ made into Hierusalem on Palme-sunday. The Canon signifieth the Passion of our Lord. The eleuation of the holy Host and Chalice, representeth to vs, that Christ was eleuated vpon the Crosse. The *Pater noster* signifieth

fieth the prayer of our Lord, whiles he did hang on the Crosse. The breaking of the Host signifieth the wounde made by the speare percing his side. The *Agnus Dei* signifieth the lamentation of the *Maries*, at the taking downe of Christ from the Crosse. The communion of the Priest signifieth the buriall of Christ. The *post-communion* sang with ioy, signifieth the Resurrection. *Ita missa est*, signifieth the Ascension. The benediction of the Priest signifieth the comming of the Holy Ghost. The Gospell at the ende of *Masse*, signifieth the preaching of the Holie Apostles, when being filled with the Holie Ghost, they begane to preache the Gospell through the whole world, and so begane the conuersion of the Gentiles.

Of

*Of the Sacrament of Penance.*

## SCHOLAR.

**T**HERE foloweth nowe the fourth Sacrament, which is called Penance: declare therefore, I pray you, what this Sacrament is?

*M.* Penāce signifieth three things. First it signifieth a certaine vertue by which a man repenteth himselfe of his finnes, and the contrarie vice is called impenitence, to wit, when a man will not repent, but will perseuer in sinne. Secondly we call penance the paine and affliction, which a man taketh to satisfie to God, for the euill he hath done. And so we say that one doth great penance, because he afflicteth himselfe much, with fastings and other austeritie. Thirdly penance signifieth a Sacrament, instituted by Christ  
to

to remit finnes of those, who after Baptisme haue lost the grace of God, & do againe repent the same & desire to returne into his fauour.

*S.* Wherein doth this Sacrament principally consist?

*M.* In two things: in the confession of the sinner, and the absolution of the Priest. For that Christ hath made the Priests iudges of finnes committed after Baptisme, and giuen them authority, in his place, to remit them, so the sinner confesse them, & be otherwise disposed as he ought to be. So in this consisteth the Sacrament, that like as the sinner confesseth his finnes exteriorly, & the Priest exteriorly pronounceth absolution: so God inwardly by meanes of those vvordes of the Priest looseth that soule from the band of sinne, with which it was tyed, and restoreth it to grace, and deliuereth

it.

it from that it had deserued, to haue bin cast headlong into hell.

*S.* What is necessarie for the receauing of this Sacrament?

*M.* Three things are necessarie, Contrition, Confession, & Satisfaction. Which are three partes of Penance.

*S.* What meaneth Contrition?

*M.* That the hard hart of the sinner become soft, and in a certaine manner, breake it selfe with sorow, for that it hath offended God. But in particular, Contrition containeth two thinges, and the one sufficeth not without the other. First, that the sinner be earnestly sorie for all his finnes committed after Baptisme: and therefore it is necessarie to exanime well, and to consider all his actions, and to be sorrowfull, that he hath not done them according to the law of god. Secondly, that the sinner haue  
firme

firme purpose to sinne no more.

S. What meaneth Confession?

M. The sinner must not be content with onlie Contrition, but he must goe to the feete of the Priest, as *Magdalene* went vnto the feete of Christ, and confesse his sinnes, with truth not adding nor diminishing, nor mixing anie lie: with simplicitie, not excusing himselfe, nor laying the fault on others, neyther multiplying superfluous wordes; with integritie, vttering them all, not leauing anie thing for shamefastnes, and telling the number of euerie sorte, & the circumstances which anie way do aggrauate the sinne, so fare as he can remember. Finally with shamefastnes, and humilitie, not recounting his sinnes, as if he told an historie, bur telling them as thinges deseruing shame, & vnworthy of a christian, & humbly desiring pardon.

S. What



**S.** What meaneth Satisfaction?

**M.** That the sinner haue purpose to do Penance, and therefore he must willingly accept that punishment which his ghostly father shal appoint him, and performe it with speede, considering that God doth him most high fauour, in pardoning him the eternall paine of hell, and is contented with a temporall paine much lesse then his sinnes haue deserued.

**S.** Tell me now, what fruit this Sacrament bringeth?

**M.** Wee reape foure verie great commodities by this Sacrament. The first is that, which was said euen now, that God doth pardon vs the sinnes committed after Baptisme, and doth change the eternall paine of hell, into a temporall paine, to be suffered in this life, or in Purgatorie. The second, that the good workes which vve had wrought,

vvrought , during the time we were in grace , and were lost by sinne , are restored to vs by means of this Sacrament . The third is , that we be loosed from the bande of Excommunication , if perhapes we were tied there with . For you must know that Excommunication is a most grieuous punishment , which depriueth vs of the prayers of Holie Church , of lawfully receauing the Sacramentes , likewise of conuersing with faithfull people , and finally of Holie Buriall . And from this so terrible a punishment , we are deliuered , by the Sacrament of Penance , according to the auctoritie , which the Confessors haue of the BISHOPPE or of the POPE . Albeit this absolution from Excommunication may also bee giuen without the Sacrament , by the Prelate , though he be no Priest .  
The

The fourth and last fruite is, that we are made capable of the Indulgences which the Popes do often giue.

*S.* What is meant by Indulgēces?

*M.* Indulgence is a Liberalitie, which God doth vse by means of his Vicare, with his faithfull; by pardoning their temporall paine, either all or some part, which they were to suffer for their sinnes in this life, or in Purgatorie.

*S.* What is required for the gayning of Indulgence?

*M.* That a man be in the grace of God, & therefore he must confesse himselfe, if he be in sinne: and that he fulfill so much as the Pope appointeth, when he granteth the Indulgence.

*S.* How often is it necessarie to receaue the Sacrament of Penāce?

*M.* Holy Church commandeth that euerie one confesse, at the least,

Omnis  
vtriusq;  
de penit  
& remis

least, once in the yeare. But it is further necessarie to confesse euerie time that the partie will communicate, if he be in mortall sinne. And likewise when he is in perill of death, or goeth about any thing wherein is danger he may die. And besides these, it is very well done to confesse often, to keepe cleane a mans conscience, especially for that he that confesseth seldome can hardly do it well.

S. There remaineth lastly, that I demande of you what the workes be, that are gratefull to God, to satisfie for sinnes?

M. All are reduced to three, to wit, Prayer, Fasting & Almes. For so the Angell *Raphaell* taught *Tobie*. The reason whereof is, for that a man hauing a soule, a bodie, and externall goods: by prayer he offereth vnto God the goods of the soule, by fasting the goods of the bodie,

Tob. 12

body, by almes the external goods By prayer is vnderstood the hearing of Masse, saying of the seuen Psalmes, the Office of the dead, & other like things. By fasting is vnderstood all corporall austeritie as wearing of hairecloth, whipping, lying on the ground, pilgrimages, & the like. By almes is vnderstood, all other workes of charitie, & seruice done to our neighbour, for the loue of God.

S. What is required to fast aright?

M. Three things are required: to eate once only in the day: and that about midday, & the longer it is deferred the better: and to abstaine from flesh, and in *Lent*, from egges, and whit meates.

S. Whether is it better to make satisfaction our selues to God, by these workes, or to take Indulgence?

M. It is better that our selues satisfie by these workes, because by Indul-

Indulgence is satisfied only, for the bond of paine, or punishment but by these workes we do both satisfie, and withall merite eternall life: but best of all is, to vse both these helpes, satisfying our selues so much as we can, and withall taking Indulgences.

---

*Of the Sacramēt of extreame Vnctiō.*

SCHOLAR.

**V**WHAT is Extreame Vnction?

*M.* Extreame Vnction is a Sacrament, which our Lord instituted for the sicke. It is called Vnction, because it consisteth in anoynting the sicke with Holy Oyle, and recyting ouer him certaine prayers. And it is called Extreame, as being the last amongst the Vnctions, which are vsed in the Sacraments of the Church. For the first Vnction is giuen in Baptisme  
the

the second in Confirmation, the third in Priesthood, the last in sicknes. And it may also be called extreame, for that it is giuen at the end of the life.

*S.* What be the effects of this Sacrament?

*Iaco. 5.* *M.* They are three. The first is remission of sinnes, that remaine sometimes after the other Sacramentes, to wit, those which the partie did not remember, or not know, and which, if he had knowen and remembered, hee woulde willingly haue repented, and confessed them. The second, is to comforte the sicke, and to make him stronger in spirite in that time, when he findeth himselfe oppressed with bodilie infirmities, and vvith temptations of the Diuell. The third is, to restore the health of the bodie, if that be expedient, for the eternall saluation of the same

same sicke person. And these three effects are signified by the oyle, which is vsed in this Sacrament, for that oyle refresheth, strengtheneth, and healeth.

*S.* At what time ought this Sacrament to be receaued?

*M.* In this, many doe commit great errour, who will not take this Sacrament, but when they are in departing this life. For the true time to take it, is, when the Physicians iudge the disease to be dangerous, for when humane remedies seeme to be insufficient, the celestially remedies are chiefly to be sought for. And so sometimes it happeneth, that by the meanes of this holy oyle, the sicke partie doth recouer health: & therefore as this Sacrament ought not to be demaunded: when there is no danger to die: so ought it not to be deferred so long, till there bee

L

no



no hope remayning. And this is the cause why holy oyle is not giuen to those that are put to death by iustice, because such are neither sicke, nor haue hope of life.

---

*Of the Sacrament of Order.*

SCHOLAR.

**VV** HAT is the Sacrament of Order?

*M.* It is a Sacrament, in vvhich power is giuen, to consecrate the most holy Eucharist, and to minister the other Sacraments to the people: or to serue, by proper office, those that haue receiued such power. And it is called Order; because there are many degrees in this Sacrament, one subordinate to an other. As Priests, Deacons, and other inferiours. But of these there is no neede to tell you any more, seing this Sacrament doth not appertaine to all, but only to  
men

men of yeares and learning, who are not to learne the Christian doctrine, but rather it belongeth to them to teach others.

---

*Of the sacrament of Marriage.*

SCHOLAR.

**W**HAT is the Sacrament of Matrimony?

*M.* The Sacrament of Matrimony, is the lawfull ioyning of man and woman in holie wedlocke: which signifieth, and representeth Eph. 5. the Vnion of Christ vwith his Church, by the Incarnation: and the vnion of God with the soule by grace.

*S.* What effects worketh this Sacrament?

*M.* First, it giueth grace to the husband and the wife, to comport themselves well, and to loue each other spiritually, as Christ loueth his Church, and as God loueth a Ibidem;

L 2 faith-

no hope remayning. And this is the cause why holy oyle is not giuen to those that are put to death by iustice, because such are neither sicke, nor haue hope of life.

---

*Of the Sacrament of Order.*

SCHOLAR.

**W**HAT is the Sacrament of Order?

*M.* It is a Sacrament, in vvhich power is giuen, to consecrate the most holy Eucharist, and to minister the other Sacraments to the people: or to serue, by proper office, those that haue receiued such power. And it is called Order, because there are many degrees in this Sacrament, one subordinate to an other. As Priests, Deacons, and other inferiours. But of these there is no neede to tell you any more, seing this Sacrament doth not appertaine to all, but only to  
men

men of yeares and learning, who are not to learne the Christian doctrine, but rather it belongeth to them to teach others.

---

*Of the sacrament of Marriage.*

SCHOLAR.

**VV** HAT is the Sacrament of Matrimony?

*M.* The Sacrament of Matrimonie, is the lawfull ioyning of man and woman in holie wedlocke: which signifieth, and representeth Eph. 5. the Vnion of Christ vvith his Church, by the Incarnation: and the vnion of God with the soule by grace.

*S.* What effects worketh this Sacrament?

*M.* First, it giueth grace to the husband and the wife, to comport themselves well, and to loue each other spiritually, as Christ loueth his Church, and as God loueth a Ibidem;

faithfull and iust soule. Secondly, it conferreth grace, to knowe and to desire to bring vp their children in the feare of God. Thirdly, it produceth a bond betweene the  
1. Cor. 7 husband and the wife, so straight, that it is not possible to be dissolued, like as betweene Christ and his Church. And hereof it cometh, that no body can dispence that the husband leaue his first wife, and take another, neither that the wife leaue her first husband and take another.

*S.* What is necessary to the making of Marriage?

*M.* Three things are necessarie. First, that the parties bee without impediment to bee ioyned together; that is, that they be not kinsfolkes within the fourth degree; that they haue no solemne vowe of chastity, nor the like. Secondly, that in contracting of Matri-  
mony,

monie, there bee witnesses, and that in particular, the Curate, or proper Pastor be present, or (as wee call him) the Parish Priest. Thirdly, that the consent of both parties be free, not forced by any great feare; and that it be expressed by words, or some equiualent signe. And if any of these three things shall be wanting, the Marriage is not of force.

*S.* Whether it be better to take the Sacrament of Matrimony, or to keepe Virginity?

*M.* The Apostle *S. Paul* hath cleared this doubt, hauing written, that who ioyneth himselfe in Marriage doth well, but he that doth not ioyne himselfe, but keepeth Virginity, doth better. And the reason is, because Marriage is a thing humane, Virginity is Angelicall. Marriage is according to nature, Virginity is aboue nature.

1. Cor. 7

Amb. li.

1. de. vir

in ca. 13

Mat.

ture. And not only Verginity but widdowhoode also is better then marriage. Therefore whereas our Sauour said in a parable, that the good seede yielded in one field thirtie fold fruite, in an other threescore, in an other a hundred fold: the holy Doctors haue declared, that the thirtie fold fruite is of Matrimonie, the threescore fold of widowhood, the hundreth fold of Verginitie.

Cyp. de  
habitu  
virg.  
Ieron.  
ib 1. in  
Iouin.  
Aug. de  
ser. vir-  
ginit.  
Cap. 44.

---

CHAP. IO. *Of vertues in generall.*

SCHOLAR.

**Y**ou haue declared the foure principall parts of Christian Doctrine: I desire to know, if there be any thing els to learne?

*M.* The necessarie things to be knowen, are those foure which I haue already shewed you. But there be some other things profitable also, to the end we pretend  
of

of obtaining eternall saluation, to wit, Vertues and Vices, good workes and sinnes. For albeit we haue spokē already of these things in generall, in the declaration of the Creede, and of the Commandements, yet it will be very profitable to speake of them more distinctly and in particular.

*S.* Tell me then what is vertue?

*M.* Vertue is a quality which is receiued in the soule, and maketh a man good. For a science maketh a man a good Philosopher, and arte maketh one a good artificer: so vertue maketh a good man and causeth him to do that which is good, and that with facilitie, readines, and perfection. Whereas he that hath not vertue, though he may sometimes do well, yet he shall not doe it without difficultie & imperfection, whereof to giue you some example, vertue is like



to arte, and practise. For you see one that hath arte, to play on the Citerone, or Lute, playeth both well and with facility, although he neuer looke vpon the strings, vvhereas an other that hath not the arte, or hath not practise, may well touch the strings, and make them sounde, but he shall neither readily, nor so well. Euen so, he that hath the vertue (for example) of Temperance, fasteth with greate facility, and chearefulnessse, when it is needefull, and he fasteth perfectly, expecting the conuenient houre, & eating meats appoynted, and once only, but he that hath not this vertue, or contrariwise is a glutton, it seemeth a death to him to fast, and if perhaps he fast, he cannot vvell expect the due houre of dinner, and after at night, in place of a drinking as the custome is, hee will

will make so large a collation, as wanteth little of a supper.

*S.* How many vertues be there?

*M.* The vertues are very many: but the more principall, and to which all the rest are reduced, are seauen, to wit, the three Theologicall, Faith, Hope, and Charity: 1. Cor. 13. Sap. 8. Ifay. 11. and foure Cardinall, Prudence, Iustice, Fortitude, and Temperance. And according to this number, there are seauen gifts of the holy Ghost, and the Euangelicall Beatitudes, which guide vs to the perfection of Christian life. Mat. 5. Mat. 25. There bee also seauen workes of Mercy corporall: and seauen spiritual. Tob. 1. & 12. Of all which I will giue you a brieve instruction.

---

CHAP. 11. *Of the Theologicall vertues.*

SCHOLAR.

VV

HAT is faith?

*M.* Faith is the first of

L 5

the

the Theologicall vertues, that is, of those vertues which haue immediate relation to God. And the proper office of Faith is, to illuminate and eleuate the vnderstanding to beleue firmly all that God by his Church reuealeth vnto vs: although it be otherwise hard and aboue naturall reason.

**S.** What is the cause that vvee must beleue matters of faith so firmly?

**M.** The cause is, for that faith doth relie vpon infallible veritie, for somuch as all that faith proposeth vnto vs, is reuealed from God, and God is veritie it selfe. Wherefore it is impossible, that that which God saith, should be false. And so when faith proposeth any thing vnto vs, which appeareth contrary to reason, as for example, that a Virgin should bring forth a childe, it is necessa-

ry.

rie to consider that humane reason is feeble, and may easely be deceiued, but God cannot be deceiued nor deceiue vs.

*S.* What is necessarie to be beleued, by this vertue of faith?

*M.* It is necessarie to belecue distinctly, all the Articles of the Creede, which before I haue declared. And especially those Articles whereof Feastes are kept, euery yeare in Holy Church: as the Incarnation of our Lord, the Natiuity, the Passion, the Resurrection, the Ascension, the coming of the Holy Ghost, and the most Holy Trinitie. Moreouer wee must be ready to beleue, all that shall be declared vnto vs, by holy Church. And finally in all outward behauiour, to shunne and auoide those things, which haue any shew of infidelitie, as to carie the habit of a Turke, or of  
the

Ro. 10.  
Tit. 1.

the Iewes, the eating of flesh on daies forbidden as Hereticks doe, and such like. For that it is necessary, to confesse the true faith, not only in hart and with mouth, but also with exterior deedes, to shew our selues to dislike of all Sects, that are contrary to holie Church.

*S.* What is hope?

*M.* Hope is the second Theologicall vertue, so called, because it also hath immediate relation to God. For as by Faith we belecue in God, so by Hope, wee trust or hope in God.

*S.* What is the office of Hope?

*M.* It is to eleuate our minde to hope for eternall felicitie. And because this is so high a benefitte, that it was not possible to reach thereto by humane ability, therefore God giueth vs this supernaturall vertue, that by it wee may  
trust,

trust, to attaine to so great a good.

*S.* Whereupon is this hope grounded, and whereon doth it relie?

*M.* It is grounded, & doth relie vpon the infinite goodnes & mercie of God, whereof we haue most certaine signes: seeing he hath giuen vs his owne Sonne, & by his meanes adopted vs for his children, and promised vs the inheritance of the Kingdome of heauen, if we do workes conformable to the dignitie receaued, and hath also giuen vs grace & sufficient helpe, to do such workes.

*S.* What is Charitie?

*M.* It is the third Theologicall vertue, hauing immediat relation to God. By this vertue our soule is eleuated to loue God aboue all things. Not only as Creator, and Author of all our naturall good, but also as the giuer of grace & of glorie, which are supernaturall.

*S. I.*

**S.** I would know , whether Charitie be also extended vnto creatures ?

**M.** Charitie is properly extended vnto all men , and to all thinges , which God hath made . But with this difference , that God is to be loued for himselfe , he being infinitely good , and it is farther extended , to all other thinges , which are to be loued , for the loue of god . And in particular our neighbour , our parents or freinds , are not only to be vnderstood , but also euery man though he would be our enemy , because euerie man is the Image of God , and for the same is to be loued .

**S.** Is Charitie a great vertue ?

**M.** It is the greatest of all others , and it is so great , that whosoeuer hath it , can not loose his saluation if he first loose not Charity . And he that hath it not , can by no meanes  
be

be saued , though he had all the other vertues, and gifts of God.

*Of the Cardinall vertues.*

SCHOLAR.

**W**HAT is Prudence?  
*M.* It is the first of the foure Cardinall vertues , which haue this name, because they be principall vertues , and as fountaines of all the other mortall and humane vertues. For that Prudēce governeth the vnderstanding. Iustice governeth the will. Fortitude governeth the irascible powre . And Temperance governeth the appetite of concupiscence.

*S.* What is the office of prudēce?

*M.* It is to shew the due end of euerie action , and the conuenient meanes , & all the circumstances, to witte , the time , the placé , the manner , and such like ; that the worke may be well done, in  
 all



all pointes & perfectly. And therefore it is called the mistress of other vertues, and is as salt to meates, & as the Sunne in the world.

**S.** Which be the vices contrarie to Prudence?

**M.** Vertue consisteth in the midst, and hath alwayes two contrarie vices, which are in the extremes. One vice contrarie to Prudence is Imprudence, that is, inconsideration and rashnes: and it is in those, that do not consider what they haue to do; and so either they looke not to the true end, or they vse not the true meanes. The other vice is subtiltie, or carnall pollicie: and it is in those that with great diligence think of the end, and of the meanes, but they direct all thinges to their priuat commodity, for the gaining of some worldly benefite. And therefore they endeuour subtilly, to deceaue their  
neigh-

neighbour, to bring to passe their busines to their owne purpose. But in the end it wil appeare, that such are most imprudent, loosing the most soueraigne good, for the loue of thinges of no importance.

*S.* What is Iustice, and what is the office thereof?

*M.* Iustice is a vertue, which giueth euerie one that is his owne. And so the office thereof is to make thinges iust, and to put equalitie in humane contracts. Which is the foundation of quietnes, & of peace. For if ech one would be content with his owne, and not couet that belongeth to an other, there should neuer be warre nor discord.

*S.* What be the vices contrarie to Iustice?

*M.* They are two. One is Iniustice, that is when one taketh that which belongeth to an other, or in contracts giueth lesse then he ought,

ought, or taketh more then is due to him. The other is too much iustice, that is, when one is too rigorous, and wresteth thinges by pretence of iustice more seuerely then reason requireth. For in some cases, it is necessarie, that compassion be mixed vwith iustice. As if a poore man, can not pay all he oweth presently, without his great losse or damage, it is a reasonable thing & iust, that he haue a little time graunted him: and to denie him the same is to great rigour.

**Q.** What is Fortitude, and what is the office thereof;

**A.** It is a vertue which maketh vs readie to ouercome all difficulties, that would otherwise hinder vs from doing well. And it teacheth euen to suffering death, when it is necessarie for the glorie of God, or for performing our dutie. And so all the Holie Martirs haue triumphed.

triumphed ouer their persecutors; by this vertue. And in like manner all valiant souldiers, which in iust warres haue made so great prooffe of their vallour, haue become glorious by the same vertue.

*S.* What be the vices contrary to Fortitude?

*M.* They are cowardlines, & audacious temeritie. For cowardlines maketh one to yelde too easely. Which commeth of the lacke of fortitude. And audacious temerity maketh one, put himselfe in danger, when there is no need. Which (so to terme it) is too much fortitude. And it deserueth no praise, but blame, and therefore is no vertue but a vice.

*S.* What is Temperance, & what is the office thereof?

*M.* Temperance is a vertue that brideleth sensuall delights, and maketh a man to content himselfe, with

with such pleasures , and in that measure, as reason alloweth.

*S.* What are the vices contrarie to Temperance ?

*M.* They are Intemperance , and Insensibilitie . Intemperance is , when one is too much giuen to delights , and therefore committeth excesses in eating , & such things , as do hurt both the soule , and the bodie . Insensibilitie is , when a man vseth the other extreame, and so flyeth all pleasures , that he will not eat thinges necessarie for his health , to auoide that little delectation , which conuenient meats do naturally bring. But the vice of intemperance is much more common amongst men , then the vice of insensibilitie. And therefore all Holie men, by word and example, haue exhorted vs to fasting , and to mortification of the flesh.

CHAP .13. *Of the seauen giftes of  
the Holy Ghost.*

---

SCHOLAR.

**V** WHICH be the seuen gifts  
of the Holy Ghost?

*M.* They are those, which the  
Prophet *Isaie* hath taught vs, to *Isa. lii.*  
wit, Wisedome, Vnderstanding,  
Counsaile, Fortitude, Knowledge,  
Pietie, and the Feare of our Lord.

*S.* Whereto do these gifts help vs?

*M.* To attaine to the perfection  
of christan life. For they are as a  
ladder, by which we clime vp,  
from the state of sinne by diuers  
degrees, euen to the highest of  
sanctitie. But you must know that  
the Prophet numbred these steps  
comming downwarde. For he  
did see as it were a ladder which  
came from Heauen. Neuerthe-  
les wee will recount them ascen-  
ding, as going vpwards & ascen-  
ding

ding from earth to Heauen. The first degree, then is, the Feare of our Lord, which doth terrifie a sinner, when he thinketh that he hath God almightie his enemy. The second degree is Pietie. For he that feareth punishment which God threateneth against a sinner, beginneth to become Godlie, and desirèth to obey, & to serue God, and to worke his Holie will in all things. The third degree is Knowledge, for that he who desirèth to worke the will of God, demandeth of God, that he will teach him, his Holie Commandementes, and God partly by preachers, partly by bookes, and partly by inwarde inspirations, teacheth him all that is necessarie. The fourth degree is Fortitude, for hee that knoweth, and is willing in all things to serue God, findeth many difficulties, & temptations

tations of the world, the flesh and the Diuell. And therefore God at that time of neede giueth him the gift of Fortitude, that he may ouercome all difficulties. The first degree is Counsaile, for when the Diuell can not preuaile by force, he turneth him selfe to deceits, & vnder pretence of good, prouoketh the iust man to fall: yet God doth not abandon him, but giueth him the gift of Counsaile, by which he preuaileth against the deceits of the enemy. The sixth is the gift of Vnderstanding, for when a man is well exercised in actiue life, and hath had manie victories against the Diuell, God doth draw him, and exalt him to contemplatiue life, and with the gift of vnderstanding, maketh him to vnderstand and penetrate diuine Misteries. The seuenth is the gift of Wisdome, which is the com-



complement of perfection. For he is wise that knoweth the first cause of all thinges, & according thereto formeth all his actions: which none can do, but he that ioyneth perfect charitie, to the gift of vnderstanding. For by the vnderstanding, he knoweth the first cause, and by charitie he directeth and disposeth all thinges vnto it, as vnto the last end. And because wisdom ioyneth the affection to vnderstanding, therefore it is called wisdom, that is *sauior knowledge* as S. Barnard teacheth vs.

---

CHAP. 14. *Of the eight beatitudes.*

SCHOLAR.

**W**HAT are the eight Beatitudes, which our Lord taught vs in the Gospell?

Matth. 5. *M.* They are an other ladder to climb vnto perfection, like vnto that of the gifts of the H. Ghost.  
For

For that in seauen sentences are conteyned seauen degrees, to arriue vnto beatitude. And lastly, the eight doth giue vs a signe to know whether a man haue ascended vp these degrees or no.

*S.* Declare vnto me this ladder briefly?

*M.* Christ our Lord, in the three first degrees, teacheth vs to take away the impediments of perfection, whereby wee ascend vnto felicitie. The generall and ordinary impediments are three; the desire of goods, of honours, and of pleasures. So Christ saith in the first degree, that the poore in spirit are blessed, that is, those who willingly despise goods. In the secōd he saith, that the meeke are blessed, that is, those that giue place to all, not resisting those, that put themselues before, and thrust them behind. In the third

M

he

complement of perfection. For he is wise that knoweth the first cause of all thinges, & according thereto formeth all his actions: which none can do, but he that ioyneth perfect charitie, to the gift of vnderstanding. For by the vnderstanding, he knoweth the first cause, and by charitie he directeth and disposeth all thinges vnto it, as vnto the last end. And because wisdom ioyneth the affection to vnderstanding, therefore it is called wisdom, that is *sauorie knowledge* as S. Barnard teacheth vs.

---

CHAP. 14. *Of the eight beatitudes.*

SCHOLAR.

**W**HAT are the eight Beatitudes, which our Lord taught vs in the Gospell?

Math. 5 *M.* They are an other ladder to climb vnto perfection, like vnto that of the gifts of the H. Ghost.  
For

For that in seauen sentences are conteyned seauen degrees, to arriue vnto beatitude. And lastly, the eight doth giue vs a signe to know whether a man haue ascended vp these degrees or no.

*S.* Declare vnto me this ladder briefly?

*M.* Christ our Lord, in the three first degrees, teacheth vs to take away the impediments of perfection, whereby wee ascend vnto felicitie. The generall and ordinary impediments are three; the desire of goods, of honours, and of pleasures. So Christ saith in the first degree, that the poore in spirit are blessed, that is, those who willingly despise goods. In the secōd he saith, that the meeke are blessed, that is, those that giue place to all, not resisting those, that put themselves before, and thrust them behind. In the third

M

he

he saith, that those are blessed that weepe, that is, those that seeke not the delights, and pleasures of the world, but attend to doe penance, and to bewaile their sinnes. In other two degrees he teacheth vs the perfection of the actiue life, which consisteth in fulfilling all that we are bound vnto by iustice and by charity. Therefore he saith in the fourth degree, that those are blessed, that hunger and thirst after iustice. And in the fift he saith, that the mercifull are blessed. In the last two, he draweth vs to perfection of the contemplatiue life: and therefore he saith in the sixt, that they are blessed, that haue a cleane hart, for they shall see God, that is, they shall see him in the life to come, in g'ory; and in this, they shall know him by grace of contemplation. and in the seauenth he saith, that the peacible  
are

are blessed, because they shall be called the children of God; that is, blessed are they, who hauing added perfect charity, to contemplation, haue made all their repose in God, and pacified all the kingdom of the soule, and so they shall be children of God, like vnto their Father, holy and perfect. In the eight sentence, no new degree of perfection is conteyned, as S. *Augustine* doth well say, but there is declared a manifest signe, to knowe if one be arriued to perfection: and this signe is to suffer willingly vniust persecution: for that like as the gold is tried in the fornace, so is a iust and perfect man in tribulations.

Lib. x.  
serm.  
Dom. in  
mens.

CHAP. 15. *Of the seauen workes of  
mercy corporal, & seauē spiritual.*

---

SCHOLAR.

**I**T remaineth that you declare  
to me the workes of Mercie, as  
well Corporall, as Spirituall.

*M.* The workes of mercy corpo-  
rall are seauen. Whereof we haue  
Mat. 25. six in the holy Gospell; to witte,  
to giue meate to such as haue  
hunger: to giue drinke to such as  
haue thirst: to cloath the naked: to  
harbour pilgrimes: to visit the  
sicke: to comfort the imprisoned.  
The seauenth worke, which is to  
Tob. 1. burie the dead, holy *Toby* hath  
& 12. taught vs, and the Angell *Ra-  
phaell*. The workes of mercy spi-  
rituall are also seauen; to instruct  
the ignorant: to giue counsaile  
to the doubtfull: to comfort the  
afflicted: to correct such as erre:  
to pardon offences: to beare with  
other

other mens defects: and to pray to God for the quicke and dead.

S. Is there any cause that excuseth vs, from the workes of mercie?

M. Three things may excuse vs. The first is, when a man hath not the meanes to doe them: and so that good *Lazarus* the poore beggar, of whome it is reade in the Gospell, did no corporall workes of mercy, because himselfe had neede, in a manner of all those workes, and so was crowned for his patience. And this is the ordinance of God, that the rich may faue themselues, by shewing mercy, and the poore by the way of patience, and so he that hath not knowledge or prudence for himselfe, is not bound to teach or giue counsaile to others. The second cause is, when a man serueth God in a higher sort, then the actiue



life is, and by reason of that state, hath no occasion to doe many workes of Charitie, so the Holy Eremitts, that remaine inclosed in solitarie places, or in their Cels, to contemplate heauenlie things, are not bound to leaue that Holy exercise, and goe to seeke those, to whome they may doe workes of mercie. The third cause is, when a man doth not find anie that hath notorious neede of his mercie: for that we are not bound to succour anie but those, who cannot help themselves, or haue not others that will and can helpe them. True it is, that perfect mercie doth not expect the time of the bond, but is ready to succour in the best manner it can, and all that it can.

S. It seemeth to me that all men may worke, the last worke of mercie, that is, to pray to God for  
for

for our neighbour?

*M.* So it is, and therefore the Holy Eremites doe also the workes of mercie, for that they pray to God that he giue his grace, to all those that neede it.

---

CHAP. 16. *Of vices and finnes in generall.*

SCHOLAR.

**I**T is nowe time that you teach me, what vice and sinne is, to flie from it: like as you haue instructed me in vertues and good workes, to obtaine them.

*M.* Sinne is nothing els but a voluntarie committing or omitting against the law of God: Where you haue to consider, that three thinges are required to a sinne. First that there bee some act committed or omitted, that is, to doe and worke a thing forbidden, or not to doe a thing commanded

M 4

As.

As for example, to blasphemie is a committing, not to heare Masse is an omission. Secondly is required, that this committing, or omitting, be against the lawe of God: for that the law of God, is the rule of well working, like as the arte of a Mason is the rule of making a wall well. And therefore as a Mason is not a good Mason, and maketh not a wall well, vwhen hee worketh not according to arte: so a man liueth not well, and is not a good man, when hee followeth not the lawe of God. And by the lawe of God is not only vnderstoode, that which he hath giuen by himselfe, as the ten Commandements are, but that also which he giueth vs by his Vicar in earth, the P O P E his holinesse, and other Superiours, as well spirituall, as temporall: because all are the ministers of God, and haue authoritie

ritie from him. Thirdly is required, that committing, or omitting be voluntary: for whatsoever is done without consent of the will, is no sinne. As for example, if one blasphemeth when hee sleepeth, or hath not the vse of reason, or probably knoweth not, that such a word is blasphemie: in such a case a man sinneth not: because there is no consent of the will.

S. I haue vnderstoode what sin is, now tell me what vice is?

M. Vice is an euill habite, and an euill custome of sinning, procured by often sinning. Whereof cometh, that a man sinneth more easely: and with more boldnesse and alacritie. As (for example) we doe call one a blasphemour, or a gamster, when he is woont to blasphemeth, or vseth gaming. So that to blasphemeth is a sin, and

to be a blasphemour is a vice. And so we may say of al the other sins.

*S.* Is sinne a great euill?

*M.* It is the greatest euill that can be founde. Yea rather, it only is absolutely euill, and displeaseth God more then any thing else. Which appeareth by this, that God spareth not to destroy and loose the most noble things that he hath, to punish sinne. If a Prince had a vessell of siluer, or of gold, most faire, and most pretious, and finding in it some stinking liquoure, should be so displeased therewith, that he should breake it, and cast it into the bottome of the sea: you woulde doubtlesse say, that Prince had a wonderfull great hate against that liquore. So God hath made two most pretious vessels: one of siluer, which is man, and one of gold which is an Angell. And for that he hath  
founde.

founde this stinking liquoure of sinne, in the one and in the other; hee hath broken them, and cast into the bottome of hell to perpetuall misery, all those Angels that sinned: and daily casteth into the same place of perdition, all those men that die in their sinne. And once for the sinnes of the world, he brought vpon it the Deluge, and drowned all, except *Noe*. and his familie, that liued iustly.

*S.* How many sorts of sinnes be there?

*M.* Sinne is of two sorts. For one is called Originall sinne, and the other Actuall. And actuall sinne is likewise of two sorts, one Mortall, and the other Veniall.

---

CHAP. 17. *Of Originall sinne.*

SCHOLAR.

**VV** HAT is Originall sin?

*M.* Original sin is that

in

in which we are borne : & it com-  
meth vnto vs by succession from  
our first father *Adam*. For you  
haue to knowe , that when *GOD*  
made the first man , and the first  
woman , called *Adam*, and *Eue*,  
he gaue them seauen gifts. First,  
he gaue them his grace, by which  
they were iust, and the friends of  
*GOD*, and his adopted children.  
Secondly , hee gaue them greate  
knowledge, how to doe well, and  
to shunne euill . Thirdly, he gaue  
them obedience of the flesh to the  
spirit, that it should not be moued  
to vnlawful desires against reason.  
Fourthly, he gaue the promptnes  
and great facility to doe well, and  
to flie euill, and but one most easie  
commandemēt to obserue. Fifthly,  
he freed them from al labour, and  
feare. For the earth brought forth  
fruits sufficient for mans life of it  
selfe: neither was there any thing  
that

that could hurt man. Sixtly he made them immortall, that is, that they should neuer haue died, if they had not sinned. Seauenthly he would after some time haue translated them into Heauen, to such an eternall and glorious life, as Angels haue. But the first man and woman, inueigled by the Diuell, did not obserue that commandement, and so they sinned against God, & thereby lost those seauen giftes, which I spoke of. And because God gaue them those giftes, not only for themselves, but also for all their posteritie, therefore they lost them, for themselves and for vs all : & made vs partakers of their sinne, and of all their miseries : as wee should haue beene of all their graces, and other benefits, if they had not sinned. This then, is Originall sinne, an enmitie with God, and a priuation



tion of his grace, with which priuation we are borne. Wherof proceedeth ignorāce, euil inclinations, difficultie to do well, & facilitie to do euill, the paine & trauell to provide, to liue, the feares & perils in which we remaine, most certaine death of the body, & also eternall death in hell, if before we dye, we be not deliuered of sinne, and returne not into the fauour of God.

*S.* What remedie haue we against this Originall sinne?

*M.* It is already said before, that the remedie is, the Passion, and Death of Christ our Lord. For so God would, that he that should satisfie for the sin of *Adam*, should be himselfe without sinne: & the same was God and man, and so he was infinitely acceptable to God, & did obey, not in an easie thing, as that was, which was commanded to *Adam*, but in a most harde thing.

thing, as was the ignominious death of the Crosse. And this remedie is applied to vs, by Holie Baptisme, as hath beene said. And albeit God doth not straightwayes render vnto vs, all those seauen gifts: yet he hath restored to vs, the most principall which is his grace, by meanes whereof, we are made iust, the friendes and children of God, and heyres of Heauen. The other gifts shalbe restored vnto vs hereafter, with great increase in the other life, if we be haue our selues well in this.

---

CHAP. 18. *Of Mortall and Veniall sinne.*

SCHOLAR.

**D**ECLARE vnto me now, what is actuall sinne, & how one is mortall, and an other veniall?

*M.* Actuall sinne is that which we commit by our owne will, when

when we are come to the vse of  
when we are come to the vse of  
reason. As to steale, to kill, to  
swear falsly, & such like thinges,  
contrary to the law of God. And  
it is mortall sin when it depriueth  
vs of the grace of God, which is  
the life of the soule, and maketh  
one worthy of eternal death in hel.  
It is veniall sinne, when it displea-  
feth God, but not so much that it  
deprueth vs of his grace & meri-  
teth punishment, but not eternall.

*S.* How shall I know. whether  
the sinne be mortall, or veniall?

*M.* To knowe when a sinne is  
mortall, you must obserue two  
rules. One is, that the sinne be  
contrary to the charity or loue of  
God, or of our neighbour. The  
other, that it be with full consent  
of the will. For when either of  
these two things is wanting: it is  
not mortall but veniall. And a  
sinne

sinne is then said to be against charity, when it is against the law, in a matter of weight, as when it is a sufficient offence to breake friendship : But when it is in a small matter, such as ordinarily breaketh not friendship : it is not then against charitie : but is said, not to be according to Charitie. And so such as commonly breaketh friendship, is against the law, because it is against Charitie, which is the end of the law : such as commonly breaketh not friendship is not against the law, but not according to the law, because it is not against charitie, but not according to charitie. Take an example to steale a great quantity of money, is a mortall sinne : because it is against the law of God, being in a matter of weight, and in the iudgement of most men sufficient to breake friendship, and so is

so is against charity : but to steale a farthing , or a pinne , or a like thing , is not a mortall sinne , but a veniall , because it is in a small matter : which although it be not according to charitie , yet it is not against charitie : because it is not a thing that in reason can breake friendshippe . In like manner wee may say of being voluntarie . For when a thing is against the law , in a matter of weight , & fully voluntarie , it is a mortall sinne : but if it be not fully voluntarie , as if one haue a thought , or a sodaine desire to steale , or to kill , or to blasphemee , and presently perceaueth his error , before he fully consent with his will , it is only a venial sinne . Therefore a man must stand vpon his garde , and presently as he is aware of an euill thought , or desire , he must drive it away , before he giue consent .

CHAP. 19. *Of the seauen Capitall  
finnes.*

## SCHOLAR.

**I** DESIRE now to know, which  
be the most principall finnes, to  
the end I may flie them with more  
diligence.

*M.* Some finnes are more princi-  
pal, because they are as fountaines  
or rootes of others, and therefore  
called capitall, & these are seauen.  
Others are more principall for  
that they are more hard to be par-  
doned, & are called finnes against  
the Ho'y Ghost, and they are six.  
Finally there are others more prin-  
cipall, because they are more ma-  
nifestly enormous, and against all  
reason, and therefore it is said, that  
they crie for reuenge to Heauen,  
and they are foure.

*S.* Which are the capitall finnes?

*M.* They

S. Greg. *M.* They are these. Pride, or (as  
32. mo- others call it) Vainglorie, Coue-  
tal. cap. tiousnes, Lecherie, Enuie, Gluttonie,  
17. Anger, and Slouth.

*S.* Wherefore are they called ca-  
pitall?

*M.* They are not called Capitall,  
because they are mortall: for ma-  
nie finnes are mortall, and are not  
capitall, as blasphemie & murder,  
and manie capitall, which are not  
alwayes mortall, as Anger, Glut-  
tonie, and Slouth. But they are cal-  
led capitall, because they are heads  
of manie others, which proceede  
from them, as branches from the  
roote, and riuers from the foun-  
taines.

*S.* What is Pride, what finnes  
doth it bring forth, and what is  
the remedie against it?

*M.* Pride is a sinne, by which a  
man thinketh himselfe to be more  
then he is: and so preferreth him-  
selfe

selfe aboute others , not willing to haue others aboute him nor equall with him. The sinnes which it produceth, are vaine-glorie, & vaunting of himselfe, contending with others, discord, disobedience, and the like. The remedie is, to attend with all diligence to Holie humilitie, that is, to know that a man is nothing of himselfe, and that all we haue, is the gift of God, and to thinke that others are better then we, and therefore to esteeme our selues lesse then others, in minde to submit our selues to all, & outwardly to honour all others, according to their degrees. It helpeth also to consider that pride maketh a man like the Diuell, and that it displeaseth God highly : whereupon it is written, that God resisteth proud men, & boweth himselfe to humble men : he confoundeth the proude, and exalteth the humble.

1. Pet. 5.

Iacob. 4.

S. What



**S.** What is Couetousnes, what are the finnes which come of it, & the remedie against it?

**M.** Couetousnes is a disordinate affection towards riches, and it consisteth in three things. First in desiring the goods of others, not beeing content with his owne. Secondly in desiring more then is sufficient, and not willing to giue the superfluous to the poore, as we are bound. Thirdly in louing those goods we haue too much, though they be our owne, and not superfluous. And this appeareth when a man is not founde readie to loose his goods, in a case that is necessarie, for the honour of God.

**Ephes. 5** And therefore Saint *Paul* saith, that Couetousnes is (in some sort) Idolatrie, for that the Couetous man preferreth his goods before God, seing he is contented rather to loose God then his goods.  
The

The finnes then which proceede of Couetousnes are manie , as Theft, Roberie , deceiptes in buying and selling , crueltie towardes the poore, & other like. The remedie is to exercise our selues in the vertue of liberalitie , considering that in this life , we are trauelers, and pilgrimes : and that therefore it is much better for vs , not to load our selues with goods , but to deuide them, with our fellowe trauelers , who may carrie them vnto our countrie: and so being in parte disburdened , we may make our voyage more easily.

*S.* What is Lecherie, what finnes doth it bring forth , and what is the remedie against it?

*M.* Lecherie is a disordinate affection towardes carnall pleasures and delights. The finnes which proceede from it , are Bindnes of minde, Temeritie, & Inconstancy,  
as

as also Adulterie, Fornication, dishonest wordes, and all other vncleannes. The remedie is to be well exercised in fasting, in prayer, and in flying euill companie: because these are the meanes to keepe chastitie: and aboue al, for men not to trust themselues, or their owne vertue and holines, but to stand aloofe from dangers, and to keepe well their senses, considering that the most strong *Sampson*, the most Holie *Dauid*, and most wise *Salomon*, were deceaued with this vice, and fell into great blindnes of minde, and chiefly *Salomon*, who was brought to adore all the Idols of his Concubines.

S. What is Enuie, what sinnes do come of it, and what remedie is there against it?

M. Enuie is a sinne, by which one is displeased at the good of another: for that it seemeth to diminish  
his

his owne greatnesse. Where you haue to consider, that when the good of an other displeaseth you, for that he is not worthy to haue it, or because he vseth it not well, it is no sin. Likewise when you are displeased, that you also haue not the good, which others haue, and chiefly vertue, deuotion, and the like goodnesse, this also is no sinne, but rather is a holy and commendable emulation. But when it displeaseth you, that an other hath some goodnes, because it seemeth to you, that it darkneth your glory, and you would that he had it not, to the ende he were not your equall, or your better, it is the sinne of Enuie. And it bringeth forth many sinnes, as peruerse iudgement, ioy of an other mans euil, murmuring, & detraction. For that the enuious seeketh to diminish the good name

N

of

of his neighbour. And finally, sometimes it induceth to commit murder: as *Cain* did, who for enuie killed his brother: and the *Jewes* for enuie procured the death of our Lord. The remedie is, to bee exercised in brotherly charity, and often to thinke that Enuie more hurteth him that enuieth, then him that is enuied. For that the enuious afflicteth and fretteth himselfe inwardly, and oftentimes God doth exalt him, that is enuied, by that meanes by which the enuious woulde haue abased him. So we see, that the Diuel for enuy caused man to lose the terrestiall Paradise, and God by that occasion wrought, that Christ came into the world, and so gaue vs the celestiall Paradise. The brothers of the Patriarch *Ioseph*, solde him for enuie, and God by that occasion brought to passe,

passed, that *Ioseph* became Lorde of his brothers. *Saul* for enuie persecuted *Danid*, and God caused *Saul* to lose the kingdome and gaue it to *Danid*.

S. What is Gluttony, and what finnes produceth it, and what is the remedie against it?

M. Gluttony is a disordinate appetite of eating, and drinking: which consisteth in taking more meate then is conuenient, in seeking to pretious meates, in desiring forbidden meates, as flesh on the Friday or Saturday, in not expecting the houre of eating on fasting daies, and finally, in eating with too great desire and eagernes. The finnes which come of gluttony, are obscuritie of vnderstanding, vaine mirth, and babling. And often of gluttony, commeth leachery, with all the finnes vvhich proceede thereof.

The remedie is to attend vnto temperance & abstinence, which help both the soule and the body. And in particular it is most profitable to consider, that the delight of gluttony is very short, and often leaueth behind it long paines of the stomacke, of the head, and other like.

*S.* What is Anger, what sinnes doth it bring, and what remedie is there against it?

*M.* Anger is a disordintae desire of reuenge. But you must knowe, that moderate and ordinat anger is good. Whereupon the Psalme saith: Be you angrie and sin not, And Saint *Basil* saith, that anger is like to a dogge, which is good when he barketh against enemies, but not when he hurteth frendes. The disorder of anger consisteth in three things. First in desire to be reuenged of him that deserueth

*Psal. 4.*

*S. Basil.*  
*in orat.*  
*de ira.*

it

it not, and that hath not offended vs. Secondly in desiring to reuēg by priuate authority, for that to punish, and to vse reuenge against malefactors, doth not belong to any, but to Superiors, as to the Prince, or Magistrate. And for somuch as God is the Supreamie Prince, he saith. That to him Rom. 12 reuenge principally belongeth. Thirdly, in reuenging for hatred, and not for zeale of iustice, and in exceeding in the manner, and in other circumstances. The sinnes which come of disordinat anger are contentions iniurious wordes, furious behauiour, outragious actions, as of mad men: for immoderate anger is like to madnes. The remedie is to be exercised in the vertues of meeknes, and of patience considering the exampls of holy men, & of Christ himselfe, who by supporting and suffer-  
N 3 ing



ring, haue triumphed more gloriously, then worldly men doe by endeououring to be reuenged of their enimies.

*S.* What is Sloath, what finnes produceth it, and what is the remedie against it?

*M.* Sloath is called in Greeke Acidia, and signifieth tediousnes, lothsomnes, and grieve to do well. And it is a mortall sinne, when one griueth and taketh lothsomnes to doe well, and is displeased for that he is bound to obserue the commandements of God, and to walke in the way of vertue. The sins which it produceth, are light esteeming the commaundements easely yeelding himselfe to vices: desperation of well doing: hatred & dislike of such as would draw or force a sinner to leaue sinne, & to take a good way. The remedie is, neuer to be Idle, to read good bookes

bookes, to consider that great reward, which God promiseth to those that are diligent in observing his Commandements, and the eternall & intolerable punishment which is provided for the negligent.

---

CHAP. 20. *Of the sinnes against the Holy Ghost.*

SCHOLAR.

**W**HAT, and how many be the sinnes against the Holy Ghost?

*M.* They are six, to wit, despaire of our saluation: presumption to be saued without merites: to impugne the knowne truth: enuie at an other mans grace: obstinaeie in sin: & finall impenitence.

*S.* Wherefore are they called sins against the Holy Ghost?

*M.* Because they are committed vpon meere malice, and specially

the third, vvhich is of all other properly a sinne against the holy Ghost: that is, when a man knoweth the truth, and yet will obstinately hold, and prooue that it is not true. To sinne of malice is said to be against the holy Ghost: because goodnesse is attributed to the holy Ghost, which is contrary to malice: like as to sinne of ignorance, is said to be against the Sonne of God, to whome vvisdome is attributed: and sinning of frailty is said, to be against the Father, to whome power is attributed.

*S.* What haue these sins properly?

*M.* They haue this, that they are not pardoned in this worlde, nor in the other, as our Lord admonisheth vs in the Gospell. Which yet is thus vnderstoode: that they are hard to be pardoned: because seldome, and hardly those that fall  
into

into these finnes, come to true repentance: like as when we say: a disease is incurable, we will not for all that say, it cannot be cured by any meanes: but that it is seldom cured, or that ordinarily it is not cured.

---

CHAP. 21. *Of finnes that crie vnto Heauen.*

SCHOLAR.

**H**OW many are they, and what be the finnes, which crie vnto heauen?

*M.* There are foure, to wit, wilful murder: carnall finnes against nature: oppression of the poore, and chiefly of Orphans, & Widowes: and to defraude workmen of their wages.

Gen. 4.  
Gen. 18.  
Exo. 12.  
Iac. 5.

*S.* Wherefore is it said, that they crie to Heauen?

*M.* Because the iniustice of these finnes is so manifest, that it cannot

N s

not

not be couered or hidden by any meanes.

---

CHAP. 22. *Of the foure last things.*

SCHOLAR.

**I**VVOULD haue some generall document to flie sinne.

Eccle.7. *M.* The wise man saith, Remember thou the last things, and thou wilt neuer sinne. The last things are foure, Death, the generall Iudgement, Hell, and Heauen.

*S.* Wherefore are these 4. things called the last?

*M.* Because death is the ende of life, and the last thing which is to happen in this world. Final iudgement is the last of al the iudgmets, that are to be giuen: and therefore there is no appealing from it. Hell is the last euill, that malefactors are to haue, and they are to remaine therein for euer, vvith-  
out

out possibility euer to change. Heauen is the last good, vvhich the good are to haue, and they are neuer to lose it.

*S.* I would haue some considerations to exercise my selfe in these last things, for that remembring my selfe often of them, I shoulde neuer sinne, as the wise man saith, whome you alleadged.

*M.* Concerning death, you may consider these foure points. First, that death is most certaine, and none can escape it. The second, that the houre of death is vncertaine, and many die when they least thinke of it. The third, that in death all the designements of this life do end: and then the vanitie of the world appeareth. The fourth, that at their death euery one repenteth the euill hee hath done, and the omission of good, which he might haue done: and there-

therefore it is great follie to doe that, whereof we are sure to repent vs. Touching Iudgment you may consider these points. First, that the iudgement shall be giuen of a most important matter, to wit, of the chiefeſt good, or the greateſt euill. Secondly, it ſhall be giuen by the higheſt Iudge, who knoweth all things, and whome none can reſiſt. Thirdly, it ſhall be giuen in the preſence of the whole worlde, where none can hide themſelues. Fourthly, there wil be no hope to fly the ſentence, or the execution of Gods Juſtice. Concerning Hell, conſider that it is large, long, high, and deepe. Large, for that it conteyneth al the paines that cā be imagined. Long, for that they are eternall. High, for that they are all moſt bitter in the higheſt degree. Deepe, be-  
cauſe they are all abſolute paines,  
without

without mixture of anie sort of consolation.

Concerning Heauen, consider in like manner, that it is large, for that it conteyneth all the goodnes that can be imagined, and more also then we can imagine or desire. It is long, because all those Beattitudes are eternall. It is high, because they are most high & noble. It is deepe, because they are pure good without any mixture of euill. And here you may adde, that the commodities of this life, haue no one of these conditions: for that they are few, short, little, and alwayes mixed with vexations, and troubles of mind. And likewise the euils of this world are few, short, little, and alwayes tempered with some consolation. Whereupon you are to conclude, that all those haue truly lost their wittes, that for loue of the commodities of this life,



life, or for feare of present tri-  
bulations, loose the hap-  
pines, or fall into the  
euils, of the world  
to come.

( \* \* )

FINIS.

---

I. N. R. I.

---





A  
TABLE OF THE CHAP-  
TERS, AND PRINCI-  
pall contents of this  
booke.

<b>C</b> hap. 1. <i>What Christian Do-</i> <i>ctrine is, and what are the</i> <i>principall parts thereof</i> pa. 3.	
Chap. 2. <i>The declaration of the v-</i> <i>suall blessing with the signe of the</i> <i>Crosse.</i>	pag. 6.
Chap. 3. <i>The declaration of the</i> <i>Creede.</i>	pag. 14.
<i>And first, of the first Article.</i>	
<i>pag. 15.</i>	
<i>Of the second.</i>	pag. 21.
<i>Of the third.</i>	pag. 26.
<i>Of the fourth.</i>	pag. 32.
<i>Of the fifth.</i>	pag. 44.
	Gf

## THE TABLE.

Of the sixt.	pag. 47.
Of the seauenth.	pag. 53.
Of the eight.	pag. 57.
Of the ninth.	pag. 63.
Of the tenth.	pag. 72.
Of the eleuenth.	pag. 74.
Of the twelst.	pag. 79.
Chap. 4. The declaration of our Lords prayer.	pag. 84.
Chap. 5. The declaration of the Aue Maria.	pag. 112.
Chap. 6. The declaration of the ten Commandements.	pag. 123.
And first , of the first commande- ment.	pag. 130.
Of the second.	pag. 144.
Of the third.	pag. 156.
Of the fourth.	pag. 163.
Of the fifth.	pag. 168.
Of the sixt.	pag. 172.
Of the seauenth.	pag. 176.
Of the eight.	pag. 181.
Of the ninth.	pag. 186.
Of the tenth.	pag. 190.
	Chap.

## THE TABLE.

Chap. 7. *The declaration of the  
Precepts of the Church.* pag. 192.

Chap. 8. *The declaration of the E-  
uangelicall Counsailes.* pag. 194.

Chap. 9. *The declaration of the Sa-  
craments of the H. Church.* pag. 198

*Of the Sacrament of Baptisme.*  
pag. 206.

*Of the Sacrament of Confirma-  
tion.* pag. 212.

*Of the Sacrament of Eucharist.*  
pag. 215.

*Of the Sacrament of Penance.*  
pag. 230.

*Of the Sacrament of Extreame  
Vnction.* pag. 239.

*Of the Sacrament of Order.* pag. 242

*Of the Sacrament of Matrimonie.*  
pag. 243.

Chap. 10. *Of vertues in generall.*  
pag. 246.

Chap. 11. *Of the Theologicall Ver-  
tues.* pag. 249.

Chap. 12. *Of the Cardinall ver-  
tues.*

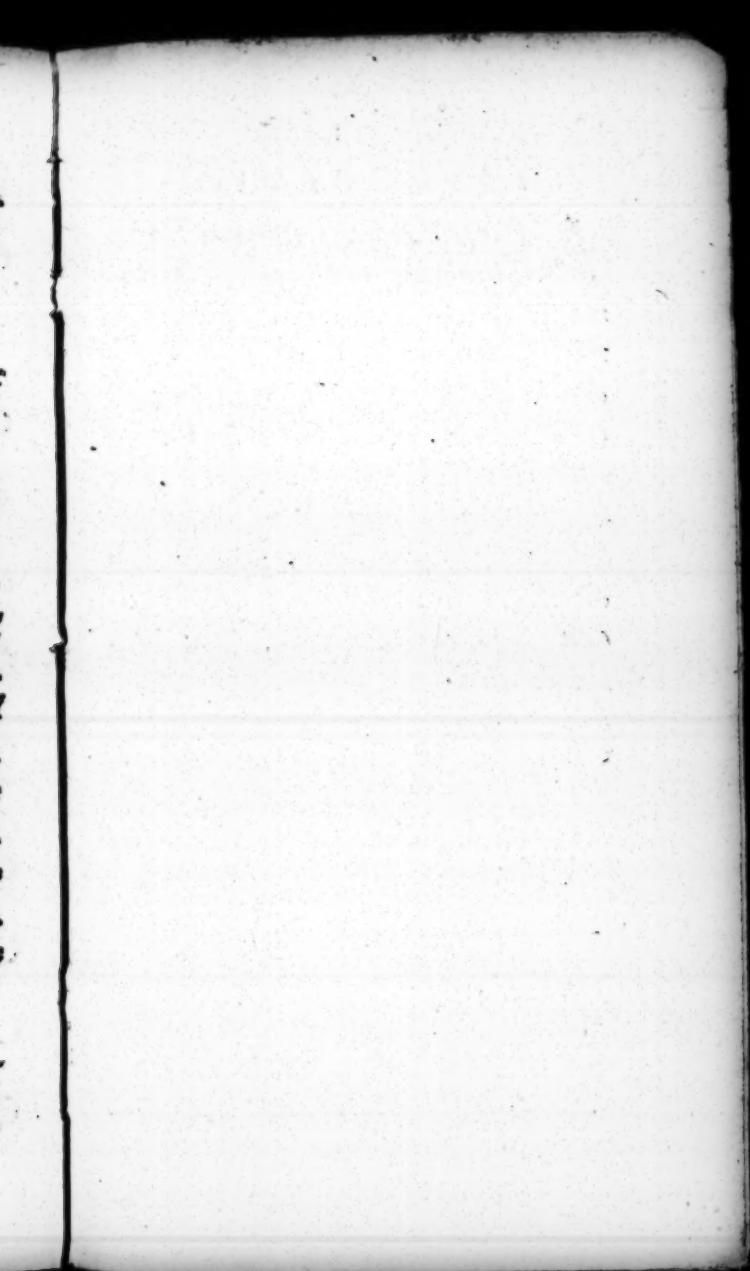
# THE TABLE.

- mes.* pag. 255.  
 Chap. 13. *Of the seauen gistes of  
the Holie Ghost.* pag. 261.  
 Chap. 14. *Of the eight Beatitudes.*  
 pag. 264.  
 Chap. 15. *Of the seauen workes of  
mercie Corporall, and seauen spi-  
rituall.* pag. 268.  
 Chap. 16. *A declaration of vices  
and sinnes in generall.* pag. 271.  
 Chap. 17. *Of originall sinne.* pa. 275  
 Chap. 18. *Of Mortall and veniall  
sinne.* pag. 279.  
 Chap. 19. *Of the seauen Capitall  
sinnes.* pag. 283.  
 Chap. 20. *Of the sinnes against the  
Holie Ghost.* pag. 295.  
 Chap. 21. *Of sinnes that crie vnto  
Heauen.* pag. 297.  
 Chap. 22. *Of the foure last thinges*  
 pag. 298.



FINIS.





## APPROBATIO.

**A**cceptis iudicijs duorum Sacrae Theologiae, & linguae Anglicanae peritorum, librum hunc Doctrinae Christianae, ab Illustrissimo Cardinale Bellarmino, Italice compositum, & nunc Anglice versum, nihil continere, quod fidei Catholicae, aut bonis moribus aduersetur; sed per omnia utilissimum fore; illum iure & utiliter prelo committi posse iudicari. Actum Duaci. 7. Idus Novembris. 1603.

Georgius Coluenerius S. Theolog.  
Licentiatus & Professor; & librorum in Academia Duacena  
Visitator.



**B**lessed is the man, that findeth wisdom, and floweth with prudence. Better is the gayning thereof, then the merchandise of gold, and her fruite is better then the chiefe and purest siluer. She is more pretious then all riches: & all things that are desired, are not able to be compared with her. Length of dayes in her right hand, and in her left hand riches and glorie. Her wayes are bewtifull wayes, and all her pathes peaceable. She is a tree of life to them that shall apprehend her, and he that shall hold her is blessed.

Prouerb. 3.

*Some things we learne, that we may  
only know them: & some other things,  
we learne that we may also do them.*

S. Aug. in Psal. 118. v. 65.

